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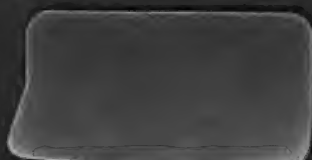
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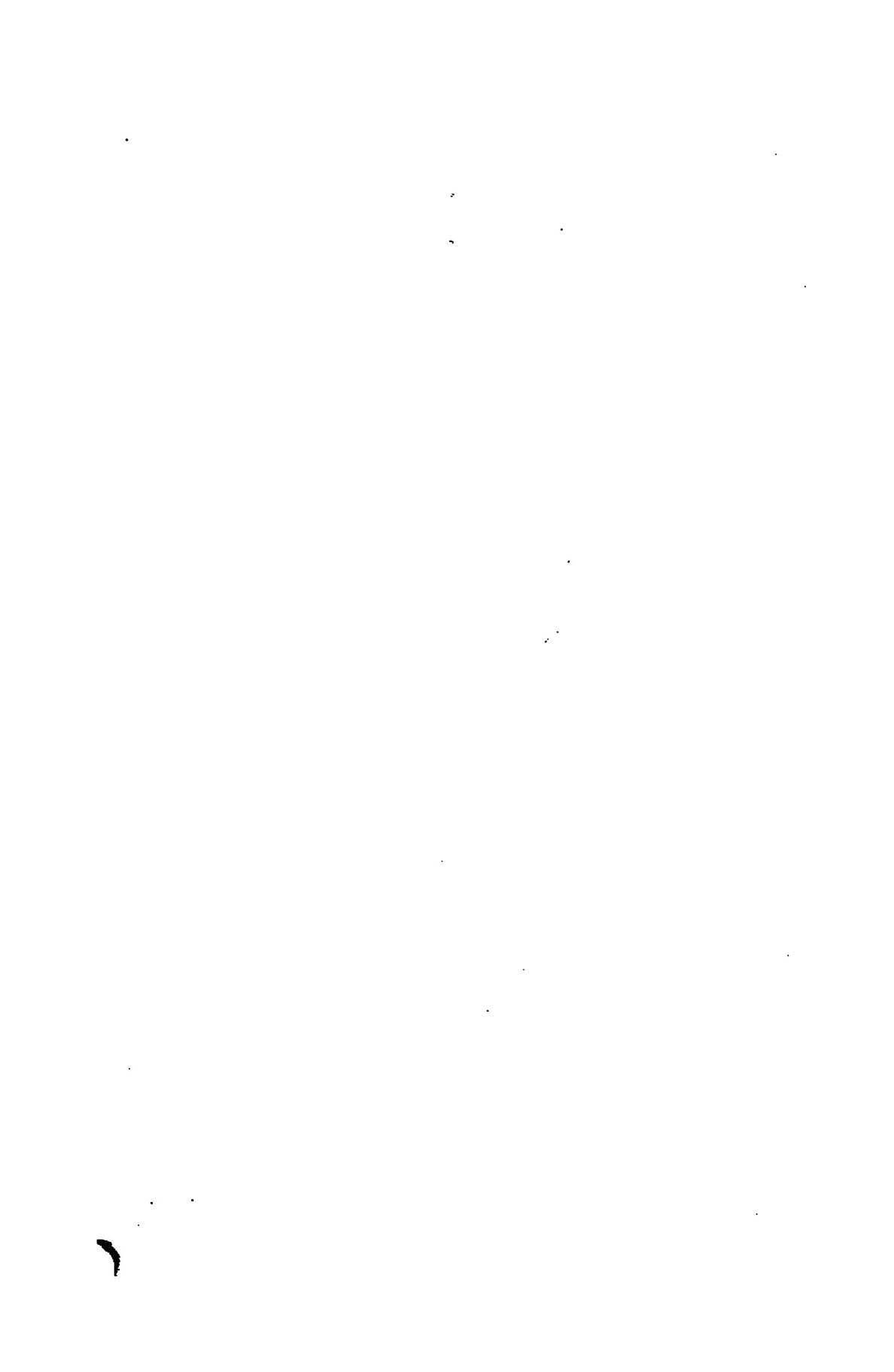


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ST PAUL'S EPISTLE TO THE  
EPHESIANS:

WITH A CRITICAL AND GRAMMATICAL  
COMMENTARY,  
AND A REVISED TRANSLATION,

BY  
CHARLES J. ELLICOTT D.D.  
BISHOP OF GLOUCESTER AND BRISTOL.

*THE THIRD EDITION, CORRECTED.*

LONDON:  
LONGMAN, GREEN, LONGMAN, ROBERTS & GREEN  
1864.

~~100. 45. 47.~~  
. 57. 2. 81

Cambridge :  
PRINTED BY C. J. CLAY M.A.  
AT THE UNIVERSITY PRESS.



## ADVERTISEMENT TO THE THIRD EDITION.

THE present edition has been revised in the same way as the third edition of the *Commentary on the Epistle to the Galatians*. A few alterations in reading will be found, especially in chap. i. 1, the newly discovered Sinaitic Manuscript having in some cases altered the balance of critical judgment. It is much to be desired that the respected Editor of the Manuscript should, if possible, put an end to the doubts which are still allowed to linger round this apparently venerable and trustworthy document.

BRISTOL,  
December, 1863.



## PREFACE TO THE SECOND EDITION.

THE second edition of the present Epistle is in all respects similar to the second edition of the Epistle to the Galatians which appeared a few months since, and is brought up, I sincerely hope, fully to the same standard.

It is perhaps right to say that little has been substantially altered, and that the reader of the first edition will scarcely find more than half a dozen passages where the opinions formerly maintained are either retracted or modified; still the additions are great, and the number of notes that have been recast or rewritten by no means inconsiderable. By this means space has been obtained for the introduction of new matter; weaker arguments in contested passages have been made to give place to what might seem to put in a clearer light the stronger argument; logical and grammatical observations have been more grouped, and the links of thought that connect clause with clause or sentence with sentence more studiously exhibited. In this last respect the additions will be found great, and will I trust, by the blessing of God, be of no little use to the reader in properly pursuing the train of sublime thought that runs through this transcendent Epistle. This alas! is the point most commonly neglected in our general study of Scripture: we trust to general impressions and carry away general ideas, but the exact sequence of thought in the mind of the inspired writer is what, I fear, is only too frequently overlooked. It is useless to disguise that this close analysis of the sacred text is *very* difficult; that it requires a calm judgment and a disciplined

mind, no less than a loving and teachable heart; that it is not a power we can acquire in a week or in a month: yet if Scripture be, what I for one believe it to be, the writing of men inspired by the third Person of the adorable Trinity, then we may well think that no labour in this direction can be too severe, no exercise of thought too close or persistent. Let it also be not forgotten that no intelligent reader can now fairly say that he is without proper assistance, that *the well is deep and he has nothing to draw with*.

Setting aside all mention of the general improvement in the commentaries of the day, and supposing the tacit objector to be either unable or unwilling to face the labour of reading the great patristic expositors, let him still remember that the science of grammar is now so much advanced<sup>1</sup>, that syntax and logic are now so well and so happily combined, that no one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament is beyond his grasp, and a power of analysing the connexion of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek of *the New Testament*: individual industry, however steadily exercised, may sometimes fail in making a student a good general Greek scholar; he may have no natural power of appreciating those felicities of expression, no ready ability for discriminating between those subtle uses of particles which mark the best age of Attic Greek; but the language of the New Testament, its plain, hearty, truly simple, but truly Greek diction is, I am confident, above the reach of no one who will soundly study the general rules of thought and language, as they are now put before us by the grammarians of our own time. And this I say, partly to encourage the humbler reader who might have thought such acquirements decidedly out of his reach,

<sup>1</sup> I may here remark that the Greek Grammar of Dr Donaldson, noticed in the Preface to the *Galatians*, has now reached a second and enlarged edition, and is so complete in all its

parts, and so felicitous in its combination of logic with grammar, as to form a most important contribution to the accurate study of the Greek language.

PREFACE TO THE SECOND EDITION.      vii

partly for the sake of augmenting that kind and considerate company of students that have given these commentaries a hearing, and have borne patiently with the constant notice and repetition of grammatical details. I venture thus to dwell upon this topic—a topic in part alluded to in the preface to the first edition—as four years of hard study since that was written, and, what is more valuable for testing opinions, one year of responsible *teaching*, have convinced me that a really accurate knowledge of the language of the Greek Testament may be acquired far more easily than might at first have been imagined; and have further confirmed me in the belief that it is by these accurate investigations of the language of the Inspired Volume, that we are enabled really to penetrate into its deeper mysteries, and thence to learn to appreciate the more convincing certainty of our highest hopes, and the more assured reality of our truest consolations.

But to return to the present volume. The student will find a great, and I trust a welcome addition, in the constant citations from nine ancient Versions, viz. the Old Latin, the two Syriac Versions, the Vulgate, the Coptic, the Gothic, the two Ethiopic Versions, and the Armenian<sup>1</sup>. All these have been carefully studied, their opinions maturely considered, and their views of debated passages exhibited in brief and unpretending, but (if labour may be allowed to make me hopeful) in correct and trustworthy enumerations.

Considerable additions have been made in the way of short critical notes, especially in those cases in which the Received Text differs from the reading which I have thought it right to follow. Here I have received some welcome assistance from the last, the so-called *seventh* edition of Dr Tischendorf's *New Testament*<sup>2</sup>, though I regret to say I am still obliged to

<sup>1</sup> I may take this opportunity of noticing, for the benefit of those who may be disposed to study this interesting and not very difficult language, that I have derived much useful assistance from the *Brevis Linguae Armeniacæ Grammatica* (Berl. 1841) of J. H. Petermann. It is furnished

with a good chrestomathy and a useful glossary, and has the great advantage of being perspicuous and brief.

<sup>2</sup> In deference to the opinion and present usage of this critic, I now designate the MS. of St Paul's Epp. formerly marked J in the critical editions by the new mark L.



reiterate the opinion which I have formerly expressed, that at any rate in the citations from the Ancient Versions, Dr Tischendorf is not always to be depended on. His own preface, though marked by great assumption of tone, will indeed itself confirm this; as he has, by his own admissions, depended nearly entirely on Leusden and Schaaf for the Peshito-Syriac; on the incorrect edition of Wilkins for the Coptic Version of the Epistles, to the complete neglect of the more recent edition of Bötticher; on a collator for Platt's Ethiopic; and for the Armenian, on the edition of a man whose general inaccuracies he has unsparingly denounced, Dr Scholz. The subjective criticisms mixed up in the notes cannot be pronounced as either very useful or very satisfactory, and will serve to show how hard it is to find in one and the same person the patient and laborious palæographer and the sound and sagacious critic. Still we owe much to Dr. Tischendorf, and it is probable shall have to owe much more; his unwearied labours command our highest respect, and may only the more make us regret that they are not set off by a greater Christian courtesy in his general tone, and by more forbearance towards those who feel it their duty to differ from him.

The last addition to the present edition which it is here necessary to specify is perhaps the most important, *systematic reference* to the sermons and treatises of our best English Divines. This, it will be remembered, appeared to some extent in the first edition, and has always formed a feature of these commentaries; still I am now enabled to give to the reader the results of a wider reading, and to entertain the hope that he will find but few really valuable illustrations from our *best* Divines overlooked in the present volume. All I have done however is only in the way of reference. I much regret that neither space, nor the general character of the commentary, enable me to make long quotations: still I will repeat what I have said elsewhere, that as the references have been made with great care and consideration, I venture to think that the reader who will take the trouble of consulting the writers in the places

referred to will find himself abundantly rewarded for his labour. I have already received many kind recognitions of the service which this class of references has rendered to students in Theology; and I now continue them with renewed interest, feeling day by day more assured that in these latter times it is to our own great Divines of the sixteenth and seventeenth centuries that we must go for our Theology; and that it is from them alone that we can provide ourselves with preservatives against the unsound, vaunting, and humanitarian theosophy, that is such a melancholy and yet such a popular characteristic of our own times.

Nothing now remains for me, except to notice briefly the works of fellow-labourers that have appeared since the publication of the first edition.

A new edition has recently appeared by Harless, but is, as the author himself apprizes us, too little changed to need any further notice than what has already appeared in the original Preface to this work. A very useful edition for the general reader has also appeared in America, from the pen of the estimable Dr Turner, but is too different in its principles of interpretation to have been of much use to me in a critical and grammatical commentary such as the present. To two commentaries however which have appeared in this country during the interval I have alluded to I have paid very great attention. The first is the Third Volume of my friend Dean Alford's *Commentary*; the second is the Third Part of Canon Wordsworth's *Commentary*; works which both deserve and have received the high approbation of all biblical students: the former for its able and attractive exegesis, the latter for its valuable citations from Patristic and English Divinity; and both for their accurate scholarship, and sound and intelligent criticism.

I now commend myself to the kind judgment of my readers; and with the hope that some time in the course of the following year, if God be pleased to give me health and strength, I may be enabled to complete another portion of my laborious undertaking, I here bring to its close a work that has claimed my incessant attention for some months.

May the blessing of God rest on this reappearance of a lowly tribute to His Honour and Glory, may its errors and shortcomings be forgiven, and its broken and partial glimpses of Divine Truth be permitted to excite in others a deeper reverence for the Eternal Word, and a more earnest longing for the full and perfect Day.

CAMBRIDGE,

*August, 1859.*

## PREFACE TO THE FIRST EDITION.

THE following pages form the second part of a commentary on St Paul's Epistles, founded on the same principles and constructed on the same plan as that on the Epistle to the Galatians.

As I explained somewhat at length in the preface to that Epistle the general principles, critical, grammatical, and exegetical, upon which this commentary has been attempted, I will now only make a few special observations on this present portion of the work, and record my obligations to those expositors who have more particularly devoted themselves to this Epistle.

With regard to the present commentary, I must remind the reader, that as in style, matter, and logical connexion, this sublime Epistle differs considerably from that to the Galatians, so the commentary must necessarily in many respects reflect these differences and distinctions. Several points of grammatical interest which particularly characterized the former Epistle are scarcely perceptible in the present; while difficulties which made themselves but slightly felt in the vivid, argumentative, expository language of the Epistle to the Galatians, are here, amidst the earnest hortatory comments, the deeper doctrinal expositions, and the more profound enarrations of the primal counsels of God, ever maintaining a distinct and visible prominence. In the Epistle to the Galatians, for example, the explanation of the uses of the cases did not commonly involve many points of interest: in this Epistle, the cases, *especially the genitive*, present almost every phase and form of difficulty; the uses are most various, the combinations most subtle and significant. In the Epistle to the Galatians again, the particles, causal, illative, or adversative, which connected the clauses were constantly claiming the reader's attention, while the subordination or co-ordination of the clauses themselves and the inter-dependence of the different members and factors of the sentence were generally simple and perspicuous. In the present Epistle these difficulties are exactly reversed, the use of the particles is more simple, while the intertexture of sentences and the connexion of clauses, especially in the

earlier portions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.

In the first chapter more particularly, when we are permitted as it were to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet-smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connexion of expressions so august, and thoughts so unspeakably profound.

It is in this part that I have been deeply conscious that the system of exposition which I have adopted has passed through its sorest and severest trial; and though I have laboured with anxious and unremitting industry, though I have spared neither toil nor time, but with fear and trembling, and not without many prayers, have devoted every power to the endeavour to develop the outward meaning and connexion of this stupendous revelation, I yet feel from my very heart how feeble that effort has been, how inexpressive my words, how powerless my grasp, how imperfect my delineation.

Still, in other portions of this Epistle, I trust I am not presumptuous in saying that I have been more cheered and hopeful, and that I have felt increased confidence in the system of exposition I was enabled to pursue in the commentary on the preceding Epistle. I have thus (especially after the kind notices my former work has received) studiously maintained in the present notes the same critical and grammatical characteristics which marked the former commentary. The only differences that I am aware of will be found in the still greater attention I have paid to the Greek Expositors, a slight decrease in the references to some modern commentators in whom I have felt a diminishing confidence, a slight increase in the references to our best English Divines which the nature of this profound Epistle has seemed to require. I deeply regret that the limits which I have prescribed to myself in this commentary have prevented my embodying the substance of these references in the notes, as I well know the disinclination to pause and consult other authors which every reader, save the most earnest and truth-seeking, is certain to feel. Yet this I will say, that I think the student will not often regret the trouble he may have to take in reading those few portions of our great English Divines to

which I have directed his attention, and which, for his sake, I could wish had been more numerous. Such as they are, they are the results of my own private reading and observation.

In the grammatical portion of the commentary I must entreat the reader to bear with me, if, for the sake of brevity, and I might even say perspicuity, I have been forced to avail myself of the current forms of expression adopted by modern grammatical writers. They will all be found elucidated in the treatises to which I have referred, and of these every one, to the best of my belief, is well known and accessible, and will probably occupy a place in the library of most scholars.

I must now briefly notice the authors to whom, in addition to those mentioned in the preface to the *Galatians*, I am indebted in the present Epistle.

Of the patristic commentators I have derived great benefit from some *exceedingly* valuable annotations of Origen, which are to be found in Cramer's *Catenæ*, and which have hitherto scarcely received any notice from recent expositors, though they most eminently deserve it.

Of modern commentators on this Epistle, I am deeply indebted to the admirable exposition of Harless, which, for accurate scholarship, learning, candour, and ability, may be pronounced one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture.

The exposition of this Epistle by Dr Stier under the title of *Die Gemeinde in Christo Jesu*, is very complete and comprehensive, but so depressingly voluminous as to weary out the patience of the most devoted reader. When I mention that it extends to upwards of 1050 closely printed pages, and that some single verses (*e.g.* ch. i. 23, ii. 15) are commented on to the extent of nearly thirty pages, I may be excused if I express my regret that a writer so earnest, so reverential, and so favourably known to the world as Dr Rudolph Stier, should not have endeavoured to have confined his commentary to somewhat more moderate dimensions. The chief fault I venture to find with Dr Stier's system of interpretation is his constant and (in this work) characteristic endeavour to blend together two or more explanations, and, in his earnest and most praiseworthy attempt to exhibit the many deeper meanings which a passage may involve, to unite what is often dissimilar and inharmonious. Still his commentary is the production of a learned and devout mind, and no reader will consult it in vain. A review of it may be found in the seventy-ninth volume of Reuter's *Repertorium*.

The third special commentary I desire to mention is the

full and laborious work of Professor Eadie. I have derived from it little *directly*, as it is to a great degree confessedly a compilation from existing materials, and these I have in all cases thought it my duty to examine and to use for myself; still I have never failed to give Professor Eadie's decisions my best consideration, and have in many cases felt myself edified by the devoutness, and not unfrequently the eloquence of his expositions. I trust however the learned author will excuse me when I say that I do not think the grammatical portion of the commentary is by any means so well executed as the exegetical, and that I cannot but regard this otherwise able work as to a certain extent an example of the truth of an opinion which I ventured to express in the preface to the *Galatians*, viz. that theological as well as grammatical learning is now so much increased, that it is hard to find a commentator who is able satisfactorily to undertake, at one and the same time, a critical, grammatical, exegetical, and dogmatical exposition of any portion of the New Testament. In his cumulative representation of the opinions of other commentators, as my notes will occasionally testify, Professor Eadie is also not always exact: with these abatements however, which candour compels me to make, I can heartily and conscientiously recommend this commentary as both judicious and comprehensive, and as a great and important addition to the exegetical labours of this country.

I need hardly add that the last edition of the accurate, perspicuous, and learned commentary of Dr Meyer has been most carefully consulted throughout, and I must again, as in the preface to the *Galatians*, avow my great obligations to the acumen and scholarship of the learned editor. In many doctrinal questions I differ widely from Dr Meyer, but as a critical and grammatical expositor he deserves the respect of all thoughtful readers.

I have now only to commit my work to the reader with the humble prayer to Almighty God, through Jesus Christ, that it may receive a blessing from above; and, though feebly and imperfectly, may still be permitted to minister somewhat to the more accurate knowledge of His blessed Word, and to the clearer perception of the outward forms and expressions of His everlasting Truth.

CAMBRIDGE,

June, 1855.

## INTRODUCTION.

THE sublime Epistle to the Ephesians was written by St Paul during his first captivity at Rome (Acts xxviii. 16), and stands second or more probably third in the third of the four groups into which the Epistles of St Paul may be conveniently divided. The Ep. to the Colossians (Meyer, *Einleit.* p. 18, Wieseler, *Chronol.* p. 450 sq.), and also that to Philemon, appear to have immediately *preceded*, while that to the Philippians seems to have *succeeded* after an interval of perhaps a year, when the Apostle's confinement assumed a harsher character, and his prospects seemed in some measure more cheerless (Phil. i. 20).

It was thus written about the year A.D. 62, and was conveyed to the Church of Ephesus by Tychicus (Eph. vi. 21), either *while on his way* to deliver the Epistles addressed respectively to the Colossians and to Philemon, or, as has been thought more probable (Meyer, *Einleit.* p. 17), *on his return* after having performed that duty.

That the Epistle was addressed to the Christians of the important city of Ephesus is not open to very serious doubt. The critical arguments (see note on ch. i. 1), and the nearly unanimous consent of the early Church (Iren. *Hær.* v. 2. 3, Clem. Alex. *Strom.* iv. 8, Vol. i. p. 592, ed. Potter, Orig. *Cels.* Vol. i. p. 458, ed. Bened.) are generally in favour of such a destination. Still as the critical arguments have to some extent been modified by the evidence of the Sinaitic MS., and as the omission of greetings and personal notices in an Epistle sent from the founder of the Church of Ephesus (Acts xix. 1 sq., comp. xviii. 19) to converts with whom he had dwelt nearly three years (Acts xx. 31) is certainly striking and noticeable, we may now the more confidently adopt the opinion of Usher (*Annal.* ann. 4068) and of several recent expositors, that this Epistle, if addressed primarily to the Christians at Ephesus,



was still designed for circulation in all the churches conterminous to or dependent on that city, and was thus left studiously general in form, and free from distinctive notices. Individual greetings and other messages of affection might well have been entrusted to a bearer who was specially commissioned to inform the receivers of the Epistle upon all points connected with the personal state of the Apostle (ch. vi. 21).

The Epistle does not appear to have been called forth by any particular circumstances, nor to have involved any warning against the peculiarities of Jewish or Eastern Philosophy, but was designed to set forth the origin and development of the Church of Christ, and to display to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that transcendently more glorious spiritual temple (ch. ii. 20) of which Christ Himself was the chief corner stone, and the saints portions of the superstructure. That it should also contain many thoughts nearly identical with those expressed in the Epistle to the Colossians is readily accounted for by the fact that both were written nearly at the same time, and both addressed to Churches which were sufficiently near to each other to have had many things in common, especially in the relations of social and domestic life.

The *genuineness* and *authenticity* admit of no reasonable doubt. The testimonies of the Early Church are unusually strong and persistent (see reff. above, and add Tertull. *de Præscr.* ch. xxxvi, Hippol. *Refut. Hær.* p. 193, ed. Oxf.), and have never been called in question till comparatively recent times. The objections are purely of a subjective character, being mainly founded on imaginary weaknesses in style or equally imaginary references to early Gnosticism, and have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention: see esp. Meyer, *Einleit.* p. 19 sq., Davidson, *Introd.* Vol. II. p. 352 sq., Alford, *Prolegom.* p. 8.

The arguments in favour of the Epistle having been written at Cæsarea will be found in Meyer, *Einleit.* § 2, but are far from convincing.

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Apostolic address  
and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰη- Ι.  
σοῦ διὰ θελήματος Θεοῦ τοῖς ἁγίοις

CHAP. I. 1. ἀπόστολος Χ. 'I.] '*an Apostle of Christ Jesus:*' gen. not of *ablation* (the source from which his commission proceeded; comp. Stier *in loc.*), but simply of *possession*, in reference to the Master whose servant and minister he was; see Acts xxvii. 23, οὗ ἐμὴ; Rom. i. 1, δοῦλος Ἰ. Χ.: and comp. notes on Col. i. 1. The distinction between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. *Synt.* § 16, 17); still Harless seems quite correct in saying that the idea of *authorisation* does not depend simply on the gen., but on the modal clauses, as κατ' ἐντολήν, 1 Tim. i. 1, which are commonly attached: comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggests language of unusual precision.

διὰ θελήματος Θεοῦ] '*by the will of God:*' modal clause appended to the preceding words, not so much to enhance his apostolic authority (comp. Alf.), as in that thankful remembrance of God's power and grace which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15. These and the preceding words occur in the same order and connexion in 2 Cor. i. 1,

Col. i. 1, 2 Tim. i. 1; comp. 1 Cor. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, *designedly* adopted the same or different modes of salutation, still it is not in all cases easy to trace from external considerations the reasons for the choice; comp. notes on Col. i. 1. Rückert, who has slightly touched on the subject (on Gal. i. 1), refers the Apostle's present specification of his authority, διὰ θελ. Θ., to the encyclical character of the Epistle. As this character, though probable (see crit. note), is merely hypothetical, it will be safer, and perhaps more natural, to adopt the more general explanation above alluded to; see Meyer on 1 Cor. i. 1.

τοῖς ἁγίοις] '*to the Saints.*' Christians are appy. called ἅγιοι in the N.T. in three senses: (a) *generally*, as members of a visible and local community devoted to God's service (Acts ix. 32, xxvi. 10, Rom. xv. 25), and, as such, united in a common outward profession of faith (1 Cor. i. 2; see Chrys. on Rom. i. 7); (b) *more specifically*, as members of a spiritual community (Col. iii. 12, 1 Pet. ii. 9); and (c) as also in many cases having personal and individual sanctity; comp. ver. 4, see Fell *in loc.* The context will

τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

1. [ἐν Ἐφέσῳ] In consequence of the omission of these words in the newly discovered  $\aleph$  we are now perhaps at length justified in placing them in brackets. The facts of the case are as follows: (1) As far as our present collations can be depended upon, all the MSS., mss., and Vv. are unanimous in favour of the insertion; except B, where the words are supplied on the margin by a second hand (*Tisch.*),  $\aleph$ , where the words are added by the fourth hand (*Tischendorf's* C), and 67, where they appear in the text, but with diacritical marks indicative of suspicion: (2) Basil, whom we have reasons for believing to have been careful as a critic (see Georg. Syncell. *Chron.* p. 203, ed. Paris, 1651), certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν *Eunom.* II. 19. Bp Middleton supposes Basil only to appeal to the ancient MSS. as containing τοῖς οὖσιν ἐν Ἐφ., not simply τοῖς ἐν Ἐφ.; comp. Wiggers, *Stud. u. Krit.* for 1841, p. 423; this opinion however has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, *Einleit.* p. 2, note: (3) Tertullian (*Marc.* v. 11, 17) possibly was not aware of their existence; it is uncritical to say more. His words, 'veritas Ecclesiæ,' do not necessarily imply an absence of diplomatic evidence, nor can 'interpolare' (comp. *Marc.* iv. 1, v. 21) be pressed: (4) Origen (*Caten.* Vol. II. p. 102) appears to have accepted the omission, as he comments on the peculiarity of the expression τοῖς ἀγίοις τοῖς οὖσιν see *Tisch.* (ed. 7). The internal evidence, such as absence of greetings and personal notices, is of more importance. Still both combined do not as yet seem quite sufficient entirely to overthrow the preponderance of external authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to the Ephesians (*Iren. Hær.* v. 2, 3; *Clem. Al. Strom.* iv. 8; *Tertull. l. c.*; Origen, *Cels.* III. p. 458, ed. Ben.). We therefore now place the words in brackets, but retain them in the text, feeling it still possible that their omission in B and  $\aleph$  may be due to an early exercise of criticism founded on supposed internal evidence, traces of which are found in Theodoret, *Præf. in Eph.*: comp. Wieseler, *Chronol.* p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, *Einleit.* § 1; Wieseler, *Chronol.* p. 432 sq.; and Davidson, *Introd.* Vol. II. p. 328 sq. Of the many hypotheses, that of Harless (*Einleit.* p. 57)—that the Ep. was designed not only for the Ephesians, but for the Churches dependent on Ephesus, or the Christians who had already been converted there—is perhaps the most plausible.

generally show which of these ideas predominates. In salutations like the present, ἀγίος appears to be used in its most comprehensive sense, as involving the idea of a *visible* (hence the local predicate), and also (as the complementary clause καὶ πιστοῖς ἐν Χρ. 'I. suggests) that of a *spiritual* and holy community: see Col. i. 2, and esp. 1 Cor. i. 2, where defining clauses

involving these different ideas are grouped round κλητοῖς ἀγίοις: comp. Thorndike, *Review*, 1. 33, Vol. I. p. 656 (A.-C. Libr.), and Davenant on Col. i. 2. πιστοῖς ἐν Χρ. 'Ἰησ.' 'faithful, sc. believing, in Christ Jesus.' Πιστὸς stands here not in its general and classical sense, 'qui fidem præstat' (Grot., Alf.), but in its particular and theological sense, 'qui fi-

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου 2  
Ἰησοῦ Χριστοῦ.

Blessed be God who has predestinated us to the adoption of sons, redeemed us by Christ's blood, revealed to us His eternal purpose of uniting all in Him, and has commenced its fulfilment by sealing with His Spirit both Jew and Gentile.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ 3

dem habet' (comp. Syr.), a meaning which it indisputably bears in several passages in the N.T.; e.g. John xx. 27, 2 Cor. vi. 15, Gal. iii. 9, 1 Tim. iv. 3 (not 1 Tim. i. 12, Eadie), Titus i. 6, &c.: comp. Eccles. i. 14, Psalm ci. 6, and see Suicer, *Thesaur.* s.v. Vol. II. p. 741.

ἐν Χριστῷ implies union, fellowship, with Christ (see notes on Gal. ii. 17), and qualifies only the more restricted term πιστός, not ἅγιος (Phil. i. 1) and πιστός (Harl., Meyer). The clause is not however, on the one hand, a mere epexegetis of ἁγίοις (Beza), nor, on the other, a specification of another and separate class (Stier); but completes the description of the ἅγιος, by the addition of a second and more distinctive predication: see Meyer in *loc.* Πιστὸς ἐν Χρ. thus approximates in meaning to πιστεύων ἐς Χρ. (Gal. ii. 16), except that the latter involves a closer connexion of the verb and the prep. (πιστ. ἐς...Χρ.), and points rather to an act of the will, while the former involves a closer connexion of the prep. and the noun (πιστ....ἐν Χρ.), and marks a state and condition: see Fritz. *Marc.* p. 175, and Eadie in *loc.*, where the full force of the preposition is eloquently expanded.

2. χάρις ὑμῖν καὶ εἰρήνη] 'Grace to you and peace;' scil. εἴη, not ἔστω (Meyer, Holz.), which, though not untenable (Bernhardy, *Synt.* xi. 5, p. 392; comp. 2 Chron. ix. 8), is far less suitable and even less usual than the optative; see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2; and comp. 2 John 3, where however ἔσται gives the wish the cha-

racter of a definite expectation. The suggestion of Stier that χάρις and εἰρήνη refer respectively to the ἅγιος and πιστός does not seem tenable, as the formula is so common without any such antecedents (Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, al.); still they must not be diluted into mere equivalents of the ordinary forms of salutation (Fritz. *Rom.* i. 7, Vol. I. p. 23). Χάρις expresses God's love toward man; εἰρήνη, the state of peace and blessedness which results from it; εἰρηνεύει γὰρ πρὸς τὸν Θεὸν ὁ τὴν εὐαγγελικὴν ἀσπασόμενος πολιτείας. Theod. on *Rom.* i. 8; see notes on Gal. i. 3. It may be observed that as *this* form is regularly maintained in all St Paul's Epp. to Churches (Philem. 3 is no exception, being addressed also τῇ κατ' οἶκον ἐκκλησίᾳ), while in 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4 (*Rec., Lachm.*), the more personal term εἰλεος is added, the latter might seem the form addressed to individuals, the former to communities; comp. too Rev. i. 4, 2 John 3, but consider Jude 2, Gal. vi. 16, and observe that in Tit. *l.c.* χάρις καὶ εἰρήνη is the reading best supported. St James alone adopts the usual formula, χαίρειν: in 3 John 1, 2, the salutation passes into a prayer.

καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου, κ.τ.λ.: so expressly Syr., Arm., both of which repeat the preposition. The Socinian interpretation, καὶ (πατρὸς) Κυρ., is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.

3. Εὐλογητός] 'Blessed,' scil. ἔστω

## Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ

(2 Chron. ix. 8), or εἶη (Job i. 21, Psalm cxiii. 2): the verb is however commonly omitted in this and similar forms of doxology; comp. 2 Cor. i. 3. In this solemn ascription of praise εὐλογητός (ἐπαυεῖσθαι καὶ θαυμάζεσθαι ἄξιος: Theod.-Mops.), as its position shows, has the principal emphasis, the rule of Fritz. (*Rom.* ix. 5, Vol. II. 274) being appy. reasonable, viz. that εὐλογητός or εὐλογημένος will occupy the first or some succeeding place in the sentence, according as the emphasis rests on the predicate (as it commonly does) or on the substantive; comp. 1 Kings x. 9, 2 Chron. l. c., Job l. c., and esp. Psalm l. c., which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alf. on *Rom.* ix. 5).

It has been remarked by Steiger on 1 Pet. i. 3 (comp. Harless), that in the N.T. εὐλογητός is only applied to God, εὐλογημένος to man: it may be added that in the LXX the latter is occasionally applied to God, the former but seldom to man, appy. only in Gen. xxvi. 29 (*Alex.*), Deut. vii. 14, 1 Sam. xv. 13, xxv. 33. For a good analysis of the present paragraph, in which the relations of the Church to the three persons of the blessed Trinity are distinctly unfolded, see Alford *in loc.*

Θεὸς καὶ πατήρ, κ.τ.λ.] 'God and the Father of our Lord Jesus Christ.' It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends (a) on both (Theoph.), or (b) only on the latter (Syr., Æth., Theod.-Mops. 1, Theodoret) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand, the position of the article before Θεὸς

rather than πατήρ (Olsh.) does not invalidate the latter interpretation (comp. Winer, *Gr.* § 19. 3, p. 115 note), nor the omission of τε before καὶ (Harless) the former; the usual 'preparative' force of τε (Hartung, *Partik.* Vol. I. p. 98; Klotz, *Devar.* Vol. II. p. 730) being here obviously out of place. To the former interpretation, Θεὸς μὲν ὡς σαρκωθέντος, πατήρ δὲ ὡς Θεοῦ λόγου, there can be no doctrinal objections (see ver. 17, John xx. 17, and comp. Olsh. on *Matth.* xxi. 31, 32), but from the considerations suggested on *Gal.* i. 4, as well as from the fact that, except in ver. 17, St Paul has not elsewhere so designated the Father, the latter construction seems decidedly preferable.

On the most suitable translation, see notes on *Gal.* i. 4 (*Transl.*). ὁ εὐλογήσας ἡμᾶς] 'who blessed us;' antanacclasis; aliter nobis benedixit Deus, aliter nos benedicimus Illi; Bengel. The aorist participle (where the aoristic force is always least obscure; Bernhardt, *Synt.* x. 9, p. 383) refers to the counsels of the Father as graciously completed in the Redemption, and is thus neither used (a) for a pres. (Holzh.), an untenable position, except in a sense and under limitations (Scheuerl. *Syntax*, § 32. 2, p. 331) which would here be doctrinally unsuitable; nor (b) as marking 'a customary or repeated act' (Eadie), a meaning which the aorist appears never to bear in the N.T.; see Winer, *Gr.* § 40. 5. 1, p. 248. The reference of ἡμᾶς can scarcely be doubtful: it cannot refer to St Paul (Koppe),—for comp. κἀγώ, ver. 15—but, as the inclusive nature of the context (ver. 4, 11, 12) distinctly implies, must be extended to Christians generally. No fixed rules can be laid down as to the

εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

reference of the plural pronoun: this must always be determined by the context.

ἐν πάσῃ εὐλογίᾳ πνευματικῇ] 'with every blessing of the Spirit;' agency by which the blessing was imparted, ἐν here being appy. instrumental (see notes on 1 Thess. iv. 18), and perhaps not without some parallelism to the Hebrew בְּ הַקֹּדֶשׁ; comp. the analogous construction, Tobit viii. 15, and James iii. 9, where however the instrumental sense is much more distinct. The meaning and force of πνευματικῇ is slightly doubtful. Chrys. and Theod.-Mops. find in it an antithesis to the blessings of the Old Covenant (τὴν Ἰουδαϊκὴν ἐνταῦθα ἀντίκειται εὐλογία μὲν γὰρ ἦν, ἀλλ' οὐ πνευματικῇ Chrys.; comp. Schoettg. *Hor. Hebr.* Vol. I. p. 756); so distinctly Syr., Æth., and, with a detailed enumeration of the blessings, Theod. *in loc.* It seems however much more in accordance both with the present context and with the prevailing usage of the N.T. (see Rom. i. 11, χάρισμα πνευματικόν, and 1 Cor. xii. 1, τῶν πνευματικῶν, compared with ver. 11), to refer the epithet directly to the Holy Spirit (Joel ii. 28 sq., Acts ii. 17). Bengel has not failed to notice the allusion to the Trinity, which, as Stier (Vol. I. p. 57) has clearly shown, pervades the whole of this sublime Epistle.

ἐν τοῖς ἐπουρανίοις] 'in heavenly regions;' ܡܠܟܐ [in coelo] Syr., 'in coelis,' Æth. The exact meaning of these words is doubtful. Many of the ancient and several modern expositors explain τὰ ἐπουράνια, as 'heavenly blessings' (ἐπουράνια γὰρ τὰ δῶρα ταῦτα Theodore), 'heavenly institutions' (J. Johnson, *Unbl. Sacr.* Vol. I. p. 198, A.-C. Libr.), and thus

as standing in *ethical* contrast to τὰ ἐπίγεια (Chrys.), see John iii. 12; but comp. 1 Cor. xv. 40, where the same words are in *physical* contrast. This is not grammatically untenable, and would not require the omission of τοῖς (Rück., Eadie, al.), as the article would thus only correctly designate the class; see Middleton, *Greek Art.* III. 2. 2, p. 40, and comp. Winer, *Gr.* § 18. 3, p. 99. As however such a specification of the sphere, and thence of the spiritual character of the action, would seem superfluous after the definite words immediately preceding; as in the four other passages in this Ep. (i. 20, ii. 6, iii. 10, and vi. 12, but contr. Chrys.) the expression seems obviously *local*; and lastly, as throughout St Paul's Epp. (even 1 Tim. iv. 18) ἐπουράνιος has that local or physical force which the preposition ἐπὶ (Harless) would also seem further to suggest, it will be best, both on contextual and lexical grounds, to retain that meaning in the present case. 'Ἐν τοῖς ἐπουρ., must then here be referred as a *local* predication to εὐλογ. πνευμ., defining broadly and comprehensively the region and sphere where our true home is (Phil. iii. 20), where our hope is laid up (Col. i. 5), and whence the blessings of the Spirit, the ἡ δωρεὰ ἡ ἐπουράνιος (Heb. vi. 4), truly come: see notes to *Transl.*

ἐν Χριστῷ] Not for διὰ Χρ. (Chrys., Hamm.), but, as in ver. 1, 'in Christ.' 'in quo uno spirituali et sanctificati benedictione donamur,' Beza. Thus εὐλογήσας contains the predication of *time* (Donalds. *Gr.* § 574 sq.), ἐν εὐλογ. πνευμ. the predication of *manner*, more exactly defined by the *local* predication ἐν τοῖς ἐπουρ., while ἐν Χρ. is that mystical predication which, as Stier well observes, 'is the very soul of this

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου,  
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ, ἐν

Epistle,' and involves all other conceptions in itself. For a good example of this species of analysis of clauses and sentences, see Donalds. *Crat.* § 304.

4. καθὼς] 'even as,' 'sicut,' Vulg., Clarom., Copt., al.; explanation and expansion of the preceding εὐλογήσας κ.τ.λ., the particle καθὼς, which in most cases has a purely modal, appearing here to have also a slightly explanatory or even causal force ('inasmuch as'), and to mark not only the accordance, but the necessary connexion of the εὐλογία with the ἐκλογή: see Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian; see Lobeck, *Phryn.* p. 426, and notes on *Gal.* iii. 6.

ἐξελέξατο ἡμᾶς] 'chose us out for Himself,' 'elegit,' Vulg., Clarom., al., but with some sacrifice of the fullest meaning. Without entering into the profound dogmatical questions connected with the meaning of this verb (only used by St Paul here and 1 Cor. i. 27 bis, 28), it may be simply observed that in ἐξελέξατο three ideas are suggested: (a) selection (not necessarily of individuals, see Ebrard, *Dogm.* § 560) from, out of, others not chosen (ἐκ τοῦ κόσμου, John xv. 19; contr. Hofmann, *Schriftb.* Vol. i. p. 198), suggested by the plain meaning of the word: (b) simple unrestricted preterition of the act (alike irrespective of duration or relation; Bernhardt, *Syn-tax.* x. 8, p. 380, and esp. Fritz. *de Aor.* p. 17 sq.), conveyed by the tense, and further heightened by the 'timelessness' (Olsh.) of the quasi-temporal

predication πρὸ καταβολῆς; compare 2 Thess. ii. 13, εἰλατο ἀπ' ἀρχῆς: God is ὁ καλῶν (1 Thess. ii. 12) as well as ὁ καλέσας (Gal. i. 6), but not ὁ ἐκλεγόμενος: (c) reflexive action (for Himself; compare Eph. v. 27, Rev. xxi. 2), implied by the voice. While the primary meaning of ἐκλέγεσθαι and similar words is undoubtedly to be looked for in their general and national references in the O.T. (Usteri, *Lehrbegr.* II. 2. 2, p. 271; Knapp, *Script. Var. Arg.* p. 556), the modal clauses with which they are combined show the deeper and more distinctive sense in which they are used in the New Testament. On this profound subject, and on the estates of man (the estate of wrath, of reconciliation, and of election), see esp. Jackson, *Creed*, x. 37. 11 sq., Vol. ix. p. 312 sq., and comp. Hammond on *God's Grace*, Vol. i. p. 667 sq. (Lond. 1674), and Laurence, *Bampt. Lect.* for 1804.

ἐν αὐτῷ] Not for δι' αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), nor for εἰς αὐτόν (comp. Æth.), nor yet with an instrumental force (Arm.), but, as Olsh. correctly and profoundly explains it, 'in Him;' in Christ, as the head and representative of spiritual, as Adam was the representative of natural humanity; comp. 1 Cor. xv. 22.

πρὸ καταβολῆς κόσμου] This expression, used three times in the N.T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰώνων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογή of the Jews; see Neander, *Planting*, Vol. i. p. 522 (Bohn).

εἶναι ἡμᾶς κ.τ.λ.] 'that we should be holy and

## ἀγάπη προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ 5

*blameless*,' object contemplated by God in His gracious ἐκλογή, the infin. being that of intention; scil. ἐπὶ τούτῳ ἵνα ἀγιοι ᾤμεν καὶ ἀμώμοι' Chrys.: comp. 2 Cor. xi. 2, Col. i. 22, and see Winer, *Gr.* § 44. 1, p. 284, Donalds. *Gr.* § 607. a, p. 598.

ἀγίους καὶ ἀμώμους] '*holy and blameless*,' positive and negative aspects of true Christian life. The meaning of ἀμώμος (*ἀμειμπος, καθαρὸς, ἀψεκτος* Hesych.) is slightly doubtful; it may be (a) '*inculpatus*,' ὁ ἀνεπιληπτον βίον ἔχων (Chrys.), in accordance with its derivation (μῶμος, μέμφομαι); or (b) '*immaculatus*' (Vulg., Clarom., Arm.; comp. Syr., Goth.), with possible reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Macc. iv. 42, λεπεῖς ἀμώμους, and see Tittm. *Synon.* p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμνοῦ ἀμώμου καὶ ἀσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion direct or indirect (comp. ch. v. 27), it seems best to retain the simple etymological meaning; see Col. i. 22, ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους, and comp. Wisd. x. 15, λαὸν ὅσιον καὶ σπέρμα ἀμειπτῶν. It is

more doubtful whether these epithets point to a moral condition, i.e. to the righteousness of sanctification (Chrys., Hamm.), or to the imputed righteousness of Christ (Olah., Mey.). The former reference seems most consonant both with St Paul's general teaching (1 Thess. iv. 7), and the obvious inferences that may be drawn from other passages in the N. T., 1 Pet. i. 16, Rev. xxii. 11; see Stier *in loc.*, and on the distinction between sanctifying and justifying righteousness, the excellent remarks of Hooker, *Serm.* II. 6, Vol. III. p. 611.

κατενώπιον αὐτοῦ] '*before Him*;' 'id

est vere, sincere,' Beza; ἀγιοσύνην ζητεῖ ἦν ὁ τοῦ Θεοῦ ὀφθαλμὸς ὁρᾷ' Chrys. The form αὐτοῦ is here to be preferred, as the reference to the subject is obviously remote and unemphatic; comp. Bremi, *Jahrb. der Philol.* ix. p. 171 (Winer). The distinction however between the proper use of these two forms cannot be rigorously defined; see Buttm. *Mid. Excurs.* x. p. 140, and Tisch. *Prolegom.* p. LVIII.

ἐν ἀγάπῃ may be joined with ἐξελέξατο; more probably with ἀγ. καὶ ἀμώμ. (Vulg., Copt.); but appy. most probably with προορίσας (Syr., Chrys., Theod.), as St Paul's object seems here not so much to define the nature of the required ἀγιοσύνη and ἀμειψία on the part of man, as to reveal the transcendent principle of Love which (if we may so speak) was the moving principle of the προορισμός of God; καὶ προεῖδεν ἡμᾶς καὶ ἡγάπησεν Theod., comp. Theod.-Mops. The arguments derived from the collocation of the words are not decisive, for ἐν ἀγάπῃ could as well be joined with ἀγ. καὶ ἀμ. here, as ἐν ἀγιοσύνῃ with ἀμειπτῶν in 1 Thess. iii. 13; and again could as easily precede *emphasis gratiâ* προορίσας here, as it does ἐρριζωμένοι, ch. iii. 18. Lastly, it cannot be said that the second modal clause, κατὰ τὴν εὐδ., is thus superfluous (Meyer): the two clauses point to two different attributes; ἐν ἀγάπῃ to the loving Mercy, κατὰ τὴν εὐδ. to the sovereign Power of God. For a good defence of the second form of connexion see Alford *in loc.*

5. προορίσας ἡμᾶς] '*having fore-ordained us*;' i.e. not '*prædestinans*,' Beng., but '*quum prædestinasset*,' Syr.-Phil., the participle being most naturally regarded as *temporal*, not modal, and its action as *prior to*, not syn-



εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

chronous with (as in ver. 9) that of ἐξελέξατο: comp. Rom. viii. 29, 30, and see Bernhardy, *Synt.* III. 9, p. 383, Donalds. *Gr.* § 574 sq. With regard to the prep. it would certainly seem that πρὸ does not refer to others (Baumg.), nor appy. to existence before time (Eadie), but simply to the realization of the event: the decree existed *before* the object of it came into outward manifestation; comp. προηλπικότες, ver. 12, and see Olsh. on Rom. ix. 1. The distinction between ἐκλογή and προορισμός is thus drawn by Scherzer (cited by Wolf); 'different tantum ratione ordinativâ et objectivâ,' the ἐκ of the former referring to the mass from whom the selection was made, the πρὸ of the latter to the pre-existence and priority of the decree. On προορισμός, &c. see Petavius, *Theol. Dogm.* IX. 1, Vol. I. p. 565 sq., and Laurence, *Bampton. Lect.* VIII. p. 169 sq.

εἰς υἰοθεσίαν] 'for adoption,' scil. ἵνα αὐτοῦ υἱοὶ λεγοῖ[ώ]μεθα καὶ χρηματίζωμεν. Theod.-Mops.; υἰοθεσία however not being merely *sonship* (Ust. *Lehrb.* II. I. 2, p. 186), but as usual, 'adoptionem filiorum,' Vulg.; see notes on Gal. iv. 5, and Neander, *Planting*, Vol. I. p. 477 (Bohn).

εἰς αὐτόν] 'unto Him;' comp. Col. i. 20, ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν. As the exact meaning of these words is slightly obscure, it will be best to premise the following statements. (a) Εἰς υἰοθ. . . εἰς αὐτόν may be regarded as a single compound clause expressive of the manner and nature of the προορισμός, δι' Ἰησ. and εἰς αὐτ. being *separate* sub-clauses further defining the prominent idea εἰς υἰοθεσίαν. (b) Αὐτόν (not αὐτὸν) is not to be referred to *Christ* (De W.), but, with the Greek expositors,

to *God*. (c) Εἰς αὐτόν is not merely equivalent to ἐν αὐτῷ (Beza), or ἰν, scil. ἰηλῆρη (Holzh.); nor is the favourite transl. of Meyer, 'in reference to Him' (comp. Rück.), though grammatically tenable (Winer, *Gr.* § 49. a, p. 354), by any means sufficient. In these deeper theological passages the prep. seems to bear its primary (εἰς=ἐνs Donalds. *Crat.* § 170) and most comprehensive sense of 'to and into' (see Rost u. Palm, *Lex.* s.v.); the idea of *approach* (τὴν εἰς αὐτὸν ἀνέγουνσιν. Theoph.) being also blended with, and heightened by, that of *inward union*; comp. notes on Gal. iii. 27.

We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us unto, and unite us to God.' Stier compares what he terms the bold expression, 2 Pet. i. 4.

κατὰ τὴν εὐδοκίαν κ.τ.λ.] 'according to the good pleasure of His will,' 'secundum placitum (propositum, Vulg.) voluntatis suæ,' Clarom.; the prep. κατὰ, as usual, marking 'rule, measure, accordance to,' Winer, *Gr.* § 49. d, p. 357. The exact meaning of εὐδοκία is here doubtful. The Greek expositors (not Chrys.) refer it to the *benevolentia* (ἡ ἐπ' εὐεργεσίᾳ βούλησις. Œcum.), the Vulg., Syr., Goth. ('*leikainai*'), al. to the *voluntas liberrima* of God. The latter meaning rarely if ever (not even Ecclus. i. 27, xxxii. 5) occurs in the *LXX*; in the *N.T.* however, though there are decided instances of the former meaning, e.g. Luke ii. 14 (not '*letitia*,' Fritz.), Phil. i. 15 (δι' εὐδ. opp. to διὰ φθόνου), still there is no reason to doubt (Harl.) that the latter occurs in Matth. xi. 26 (θελήσις καὶ ἀρέσκεια. Theoph.), Luke x. 21, and probably Phil. ii. 13.

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν 6

6. ἐν ᾗ] So Tisch. (ed. 2, 7) with DE(F om. ᾗ)GKL; great majority of mss.; Clarom., Vulg., Goth., Syr.-Phil., Arm., al.; Bas., Chrys., Theod., al. and rightly; for ᾗς, though found in ABN; mss.; Syr., Æth.; Orig. (Cat.), Chrys. (i), al. (*Lachm., Mey., Alf.*), has less external support; and on internal grounds, as a grammatical correction, seems very suspicious. The statement of Alf., that 'a relative following a substantive is as often in a different case as the same,' certainly cannot be substantiated; see Winer, *Gr.* § 24. 1, p. 148.

Thus the context must decide. As here and ver. 9 εὐδοκία seems to refer exclusively to the actor (προοπίσας, γνωπίσας), not to the objects of the action, it seems best with De Wette (mis-cited by Eadie) to adopt the latter meaning, though not in the extreme sense, τὸ σφοδρὸν θέλημα, as advocated by Chrys. In this the idea of goodness (ἡ ἀρίστη καὶ καλλίστη τοῦ Θεοῦ ἐκούσιος θέλησις: *Etym. M.*) is of course necessarily involved, but it does not form the prominent idea. For further details, see esp. Fritz, on *Rom.* x. 1, Vol. II. p. 369 sq., and Wordsw. in loc.

6. εἰς ἔπαινον κ.τ.λ.] 'for the praise of the glory of His grace,' 'in' or rather 'ad' [Clarom.; see Madvig, *Opusc. Acad.* p. 167 sq.; comp. Hand, *Tursell.* Vol. III. p. 317] laudem gloriæ gratiæ suæ, Vulg.; ἕα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῆ: Chrys.: divine purpose of the προορισμός, eis here denoting the 'finis primarius' (Phil. i. 11), not 'consequens aliquid' (Grot.), as in 1 Pet. i. 7. It is scarcely necessary to say that neither is ἔπαινος δόξης for ἔπαινος ἐνδοξος (Grot.), nor δόξα τῆς χάριτος for ἐνδοξος χάρις (Beza); both of them weak and, especially here, wholly inadmissible solutions. As Chrys. appears rightly to have felt, δόξης is a pure subst., and serves to specify that peculiar quality or attribute of the χάρις which forms the subject of praise; comp. Winer,

*Gr.* § 34. 3, obs. p. 211.

Thus then of the three genitives, the first is that 'of the object,' or more strictly speaking, 'of the point of view' (Scheuerl. *Synt.* § 18, p. 129), while the last two are united (Winer, *Gr.* § 30. 3. 1, p. 172), and form a common possessive genitive. Owing to the defining gen., the article is not indispensable; see Winer, *Gr.* § 19. 2. b, p. 113, and compare Madvig, *Synt.* § 10. 2.

ἐν ᾗ] 'in quā,' Vulg., Clarom., not 'e quā,' Beza, or 'quā,' Arm. (instrum. case); the antecedent here much more naturally marking the state in which, than the means by which God showed us His favour.

ἐχαρίτωσεν ἡμῖν.] 'He imparted His grace to us,' 'gratificavit,' Vulg., Clarom., 'largitus est,' Æth. The exact meaning of χαρίτω is doubtful. From the analogy of verbs in ὦν, whether in reference to what is material (e.g. χροσώω, &c.) or what is immaterial (e.g. θανατῶω, &c., see Harless), χαρίτω must mean 'χαρίτι aliquem afficio.' As however χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings: (a) ἐπεδοτούς ἐποίησε, Chrys., 'gratis sibi acceptos effecit,' Beza; comp. a somewhat similar use in *Ecclus.* xviii. 17, *Psalm* xviii. 26 (*Symm.*), and see Suicer, *Thesaur.* s.v. Vol. II. p. 1504; or (b) gratiā amplexus est,

7 ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν  
διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,

Beng., sim. Syr., 'gratiæ, quam effudit;' comp. Luke i. 28. Both the context (comp. Alf.) and the prevailing meaning of χάρις in St Paul's Epp. seem distinctly in favour of the latter meaning.

On the use of the aor., comp. note on ἐξελέξατο, ver. 4.

ἐν τῷ ἡγαπημένῳ] 'in the Beloved;' see Matth. iii. 17, and comp. Col. i. 13. 'En is not here interchangeable with διὰ (comp. Chrys.), or equivalent to propter (Grot., Locke), but retains its full primary meaning. Christ, as Olsh. well observes, is regarded not only as the mediator, but as the true representative of mankind.

7. ἐν ᾧ] 'in whom;' further illustration and expansion of the preceding ἐχαρίτωσεν. Here again ἐν is neither instrumental (Arm.), nor identical in meaning with διὰ (Vatabl.). Fritzsche indeed (*Opusc.* p. 184) adduces this passage as an instance of this identity, and regards διὰ τοῦ αἵμ. as a sort of epexegetis of ἐν ᾧ, 'per quem, i.e. eo quod sanguinem effudit;' but such an explanation falls greatly short of the true meaning. As usual, ἐν has here its primary and fullest theological meaning: it implies more than union with (Rück., Eadie); it points to Christ as the living sphere of redemption, while διὰ κ.τ.λ. refers to the outward means of it; comp. Rom. iii. 24. As Olsh. profoundly observes: 'we have not redemption in His work without His person, but in His person with which His work forms a living unity;' see Winer, *Gr.* § 48. a, p. 347 note.

ἔχομεν] 'we are having;' present, and not without emphasis; 'we are ever needing, and are ever having it.' Eadie.

τὴν ἀπολύτρωσιν] 'the (not our, Conyb.) redemption;' scil. the long promised,

and now known and realized redemption. The use of this word is thus briefly but perspicuously elucidated by Usteri *in loc.*: 'Who is ransomed? Man, from the punishment he deserved. What is the λύτρον (Matth. xx. 28, Mark x. 45, 1 Tim. ii. 6)? The blood of Christ. To whom is it paid? To God. Who pays it? Christ in the first place; though strictly God who sent Him; so, God through Christ;' *Lehrb.* II. i. 1, p. 107: see collection of texts, *Waterl. Doctrine of Euch.* iv. 3, Vol. iv. p. 513. We must not however too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymice, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death; comp. Middleton, *Greek Art.* v. 1, p. 90 (ed. Rose).

διὰ τοῦ αἵματος αὐτοῦ] 'through His blood;' closer definition of the ἐν ᾧ, by a notice of the 'causa mediana,' the blood of Christ, that without which there could have been no ἄφεσις: comp. Heb. ix. 22, and see the sound remarks of Alf. and Wordsw. *in h. l.*

τὴν ἄφεσιν κ.τ.λ.] 'the forgiveness of our transgressions;' in apposition to the preceding ἀπολύτρωσις, and a specification of its essential character. The distinction between ἄφεσις (condonatio) and πᾶρεσις (prætermisio, Rom. iii. 25) is noticed by Trench, *Synon.* § 33; more briefly but most acutely by Fritz. *Rom.* Vol. I. p. 199. Too much stress need not here be laid on the distinction between παραπτώματα and ἁμαρτίαι, for compare Col. i. 14. Still the former so naturally point to sins on the side of

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς 8  
ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, γνωρίσας ἡμῖν τὸ 9

commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*, that it seems best (with Beza) to preserve the distinction in translation; comp. notes on ch. ii. 1, where the distinction is more fully discussed.

τὸ πλοῦτος τῆς χάρ. αὐτοῦ] *'the riches of His grace;'* certainly not per Hebraism for *'abundans bonitas'* (Grot.), but with the usual meaning of the *possessive* gen., the riches which appertain to, are the property of His χάρις. On the form τὸ πλοῦτος, here rightly retained by Tisch., see Winer, *Gr.* § 9. 2. 2, p. 61. It occurs again, Eph. iii. 8, 16 (strongly supported), Eph. ii. 7, Phil. iv. 19, Col. i. 27, ii. 2 (well), 2 Cor. viii. 2 (doubtfully); comp. Tisch. *Prolegom.* p. LV.

8. ἧς ἐπερίσσευσεν] *'which He made to abound;'* 'ufarassau ganohida' [abundanter concessit], Goth., 'abundare fecit,' Æth. Though περισσεύω is used intransitively by St Paul no less than twenty two times, yet as it is certainly transitive in 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12 (comp. Athen. *Deipn.* ii. 16 [42], περιττεύει τὰς ὥρας), and as there is no *satisfactory* instance in the N.T. of attraction in the case of a verb joined with a dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and in 1 Tim. iv. 6, ἧς [Lachm. ed. min.] is only supported by A in opp. to CDFGKLN), it seems better to adopt the latter meaning with Theod. (ἡμᾶς περιελάμβει) and the Vv. above cited, than the intrans. with Syr., Vulg., Arm., and appy. Chrys. in loc. On the apparent violations of the law of attraction in the N.T., see Winer, *Gr.* § 24. 1, p. 148.

ἐν πάσῃ σοφίᾳ καὶ φρονήσει] *'in all wisdom*

*and intelligence;'* sphere and element in which the ἐπερίσσευσεν is evinced and realized. As there is some difficulty in (1) the meaning, (2) reference, and (3) connexion of these words, it will be best to consider these points separately. (1) Πᾶσα σοφία can only mean *'all wisdom,' i.e. 'every kind of, all possible wisdom,'* not *'summa sapientia'* (Rosenm., Eadie); πᾶς, as Harless correctly observes, always denoting *extension* rather than *intension*, and thus often giving a concrete application to abstract nouns; comp. Col. iv. 12, and see Winer, *Gr.* § 18. 4, p. 101. The exx. adduced by Eadie (Matth. xxviii. 18, Acts v. 25 [23], 1 Tim. i. 15) do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous (Homb.; comp. Plato, *Symp.* 202 A), but may be thus distinguished: σοφία (cognate with σάφης, sapio) denotes *'wisdom'* in its general sense, κοινῶς πάντων μάθησις Suid. (see 4 Mac. i. 16); φρόνησις is rather *'intelligence,'* *'a right application of the φρήν'* (τὸ δύνασθαι καλῶς βουλευσασθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα Aristot.),—in a word, an attribute or result of σοφία (ἡ δὲ σοφία ἀνδρὶ τικτεῖ φρόνησιν Prov. x. 23), thus serving here (like ἀποκάλυψις ver. 17, σύνεσις Col. i. 9) to define and limit the reference of the more general and comprehensive word. That σοφία is *theoretical*, φρόνησις *practical* (Krebs; comp. Aristot. *Ethic.* vi. 5. 7, and Cicero, *Off.* ii. 2), is too bald a distinction; for σοφία in its Christian application necessarily wears a *practical* aspect, and may in this respect be as much contrasted with γνῶσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις (Col. i. 9);

μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐ-  
 τοῦ, ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώμα-

see notes to *Transl.*, Trench, *Synon.* Part II, § 25, and comp. Beck, *Seelenl.* II. 19, p. 61. (2) The reference is to man, not God (Alf.), for though *φρόνῃς* might be applied to God (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and ἐν σοφ. καὶ φρον. might, symmetrically with ἐν ἀγάπῃ ver. 4, denote the principle in which God was pleased to act, yet (a) *πάσῃ* seems incompatible with such a reference; (b) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine *χάρις*; (c) the analogy of Col. i. 9, urged by Olsh., forcibly suggests the reference to man. (3) The connexion (left undecided by Lachm., Tisch.) must then be that of the text. If the arguments a, b, c, be not considered valid, ἐν πάσῃ κ.τ.λ. must be joined with *γνωρίσας*, as Theod. (μετὰ πολλῆς σοφίας ἐγνώρισεν), Griesb., al. The reference to God, if the ordinary punctuation be retained (De Wette), is in the highest degree unsatisfactory.

9. *γνωρίσας*] 'having made known,' or, more idiomatically, 'in making known;' participle explanatory of the preceding ἐπερίσσευσεν... ἐν πάσῃ σοφίᾳ καὶ φρον., esp. of the latter words, and appy. denoting an act coincident, and terminating synchronously with the finite verb: see Bernhardt, *Synt.* x. 9, p. 383, Donalds. *Gr.* § 576; and esp. Herm. *Viger*, No. 224, Stallbaum, Plato, *Phædo*, 62 D. The 'ut notum faceret' of Vulg. (comp. Clarom., Goth.) is due to the reading *γνωρίσαι* found in FG; 76; Hil., and some Latin ff. τὸ μυστήριον κ.τ.λ.] 'the mystery of His will;' not 'Hebræo loquendi genere' for *consilium arcanum*, Grot., but 'the mystery pertaining to it;' τοῦ θελήμ. being

neither a gen. of apposition (τὸ ἀποκεκρυμμένον αὐτοῦ θέλημα καὶ ἄδηλον τοῖς πᾶσι μυστήριον αὐτὸ καλῶν Theod.-Mops.), nor a gen. *subjecti* ('as it has its origin in,' Eadie), but simply a gen. *objecti* ('concerning His will,' Meyer) marking that to which the mystery was referred, and on which it turned: see Krüger, *Sprachl.* § 47. 7. 1, and Scheuerl. *Synt.* § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a μυστήριον considered with reference to the depths of the divine will: see Theod.-Mops. cited above, and comp. Olsh. in loc. κατὰ τὴν εὐδοκ. αὐτ.] 'according to His good pleasure;' specification of the *γνωρίσας* as having taken place in strict dependence both in time and manner on the will of God; comp. ver. 5. To refer this to what follows ('to wit, His intention according to His good pleasure to gather,' Eadie) seems obviously incorrect, involved, and out of harmony with ver. 5: as κατὰ κ.τ.λ. formed a modal clause to *προορίσας* there, so it naturally qualifies *γνωρίσας* here.

προέθετο] 'purposed;' 'proposuit,' Vulg., not 'præstituerat,' Beza. The verb *προτίθεσθαι* only occurs in the N. T. in two other passages, viz. Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, 'set forth'); the force of the prep. in both cases being *local* rather than temporal (Elsner, *Obs.* Vol. II. p. 20), and analogous to the use of the prep. in *προαιρέσθαι* (2 Cor. ix. 7) and *προχειρίσθαι* (Acts iii. 20). It may indeed be doubted whether any instance can be found of *προτίθεσθαι* in a purely temporal sense: Polyb. *Hist.* VIII. 13.

τος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ

1, is not in point.

ἐν αὐτῷ] 'in Himself;' not αὐτῷ as Tisch. (ed. 2, 7), 'in eo,' Vulg. Though it is often difficult to decide between the reflexive and non-reflexive pronoun (see Buttm. *Mid. Excurs.* x. p. 140), yet as a general rule, where the attention is principally directed to the subject, the former is most natural; where it is diverted by the importance of the details, the latter. Thus in ver. 5, *υποθεσία* is so distinctly the important word that αὐτὸν is sufficiently explicit; here the connexion with *προθερο* is so immediate that the reflexive form alone seems admissible.

10. εἰς οἰκονομίαν] 'for, with a view to, the dispensation;' εἰς being not for ἐν (Vulg., Auth.), or temporal, 'usque ad,' Erasm. (a more justifiable translation), but simply indicative of the purpose, intention, of the *πρόθεσις*: comp. Winer, *Gr.* § 49. a, p. 354.

The meaning of *οἰκονομία* has been much debated. It occurs nine times in the N.T.; (a) in the simple sense of *stewardship*, Luke xvi. 2 sq., a meaning which Wieseler (*Chron.* p. 448) maintains even in this place; (b) in reference to the apostolic office, to the *οἶκος Θεοῦ*, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4; (c) in reference to the Divine government of the world, *disposition, dispensation*, here, and ch. iii. 2, 9; see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 417, and esp. Schweigh. *Lex. Polyb.* s. v. The special meanings, 'dispensatio gratiae,' 'redemptionis mysterium,' scil. Christi ἐνανθρώπησις (Suicer, *Thesaur.* s. v.; comp. Valesius, Euseb. *Hist.* I. 1, Petav. *de Incarn.* II. 1, Vol. IV. p. 110), which were probably deduced from the *whole* clause, cannot be admitted as explanations of the simple

word. The article is not required, as the governing substantive is sufficiently defined by the gen. which follows; see Winer, *Gr.* § 19. 2. b, p. 113 sq.

τοῦ πληρώματος τῶν καιρῶν] 'of the fulness of the seasons;' scil. that moment which completes, and as it were fills up the ordained *καιροί* (time estimated in reference to the *epochs* in the Divine government) of the Gospel dispensation: compare the somewhat similar expression, *πλήρωσις ἡμερῶν*, Dan. x. 3 (*Theod.*), Ezek. v. 2, where however the completion is estimated relatively to the act, rather than to the exact moment that made the remaining temporal void full; see notes on Gal. iv. 4. The genitival relation of these words to *οἰκονομία* is very obscure. It would certainly seem that τοῦ πληρώμ. κ.τ.λ. cannot be (a) a gen. of the object (*Theod.-Mops.*), for, as Meyer justly observes, the *πλήρωμα* may be said *ἔλθειν* (Gal. i. c.), but not *οἰκονομεῖσθαι*: nor again (b) can it be an explanatory gen. or gen. of identity (Harless; comp. Scheuerl. *Synt.* § 12. 1, p. 82), for an essentially temporal conception can scarcely be used in explanation of an ethical notion: it may however be plausibly considered as (c) a gen. of the characterizing quality (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application; comp. Jude 6, *κρίσις μεγάλης ἡμέρας* and see exx. in Winer, *Gr.* § 30. 2, p. 168 sq., and in Hartung, *Caus.* p. 27. The difficult expression *οἰκον. τοῦ πληρ.* κ.τ.λ. will thus seem to imply not merely 'the full-timed dispensation' (Eadie), but more exactly, 'the dispensation that was characterized by, that was to be set forth in, the fulness of time' ('*propria plenitudini temp.*,')

Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν

10. ἐν τοῖς οὐρανοῖς] *Tisch.* is perhaps right in maintaining this reading with AFGK; appy. majority of mss.; Copt.; Chrys., Theodoret (1), Theophyl., al. (*Rec.*, Griesb., Scholz, Harless, *De W.*); against ἐπὶ τοῖς οὐρανοῖς even with BDELN; about 40 mss.; Goth.; Theodoret (1), Dam., Ec., al. (*Lachm.*, Rück., Meyer, Alf.): for, conceding that it may be grammatically correct (comp. exx. Rost u. Palm, *Lex. ἐπὶ*, II. 1, Vol. I. p. 1035), we must still say that the internal objections, that ἐπὶ is never joined in the N.T. with οὐρανός or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis, are almost decisive: see Harless *in loc.*

Calov.); and must be referred not only to the period of the coming of Christ (ed. 1; Ust. *Lehrb.* II. 1, p. 83; comp. πλήρωμα τῶν καιρῶν ἡ παρουσία αὐτοῦ ἦν' Chrys.), but appy., as the more extended ref. of the context seems to suggest, the whole duration of the Gospel dispensation (Alf.): see Stier *in loc.* (p. 96), and contrast Gal. iv. 4, where, as the context shows, the reference is more restricted. The use and meaning of the term is noticed by Hall, *Bampt. Lect.* for 1797.

ἀνακεφαλαιώσασθαι] 'to sum up again together,' 'restaurare,' Clarom., 'summatim recolligere,' Beza; not dependent on προῦθερο, but an explanatory infinitive, defining the nature and purpose of the πρόθεσις: comp. 1 Thess. iv. 4, and see notes on Col. i. 22. This article is not necessary: see Winer, *Gr.* § 44. 2. obs. p. 286; notes on 1 Thess. iii. 3; and comp. Madvig, *Syntax*, § 144.

The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιῶσαι (συνοπτικῶς συναγαγεῖν Hesych.) means 'summatim colligere,' Thucyd. III. 67, VI. 91, VIII. 53; ἀνακεφαλαιώσασθαι 'summatim (sibi) recolligere,' comp. συγκεφαλαιῶσθαι ('in brevem summam contrahere'), Polyb. *Hist.* III. 3. 1, I. 66. 11, &c.; see Schweigh. *Lex. Polyb.*, and Raphel *in*

*loc.* But viewed in connexion with the context, it gives rise to two important questions: (1) Is there any allusion to Christ as the κεφαλὴ (Chrys.)? In a writer so profound as St Paul this is far from impossible. The derivation of the word however (κεφάλαιον not κεφαλὴ), St Paul's use of it in its common meaning, Rom. xiii. 9, and most of all the context, which points to a union 'in Christo,' not 'sub Christo' (Beng.), to His atonement rather than His sovereignty (Col. ii. 10), render it improbable.

(2) What is the force of ἀνά? From Rom. I. c. (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer *in loc.*), it must not here be lightly passed over. What then is this force? Obviously not simple repetition; nor again (from reasons above) summation upwards, in reference to Christ as the Head (σύνδεσμον ἀνωθεν ἐπικειμένον' Chrys.), but re-union, re-collection, a 'partium divulsarum conjunctio,' in reference to a state of previous and primal unity: so far then, but so far only, a 'restoration' (Syr., Vulg.) to that state; comp. Beng. *in loc.*, the editor's *Destiny of the Creature*, p. 162, and see an excellent discussion on the word in Andrewes, *Serm.* XVI. Vol. I. p. 265, 270 (A.-C. Libr.). The force of the middle voice must also appy. not be overlooked.

αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθε- 11

τὰ πάντα may imply 'all intelligent beings' (comp. notes on *Gal.* iii. 22), but, on account of the clauses which follow, is best taken in its widest sense, 'all things and beings,' Meyer; comp. Andrewes, *Serm.* xvi. Vol. I. p. 269. τὰ ἐν τοῖς οὐρανοῖς κ.τ.λ.] 'the things in heaven and the things upon earth;' widest expression of universality designed to show the extent of the preceding τὰ πάντα (Andr.); comp. Col. i. 20, and see notes in *loc.* Without entering into the profound questions which have been connected with these words, it may be said that as on the one hand all limiting interpretations—*e.g.* Jews and Gentiles (Schoettg.), δυνάμεις καὶ ἀνθρώπους (Chrys.), the world of spirits and the race of men (Meyer),—are opposed to the generalizing neuter (Winer, *Gr.* § 27. 5, p. 160) and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius), for whom our Lord Himself said τὸ πῦρ τὸ αἰώνιον (Matth. xxv. 41) was prepared, must be pronounced fundamentally impossible: comp. Bramhall, *Castigations*, &c. Disc. II. Vol. IV. p. 354 (A.-C. Libr.), Hofmann, *Schriftb.* Vol. I. p. 192, and the editor's *Destiny of the Creature*, p. 91 sq. The reading ἐπὶ τ. οὐρ. (Lachm., Alf.), though strongly supported [BDELS], is the less probable one; see *crit. note.* ἐν αὐτῷ] 'in Him;' not added merely 'explicationis causā' (Herm. *Figur.* 123. b. 5), but as re-asseverating with great solemnity and emphasis (see Jelf, *Gr.* § 658) the only blessed sphere in which this ἀναφ. can be regarded as operative, and apart from which, and without which, its energies cannot be conceived as acting: see *Destiny of the Creature*, p. 89. It forms also an easy transition

to the following relative.

11. ἐν ᾧ καὶ ἐκληρώθ.] 'In whom we were also chosen as His inheritance;' καὶ obviously qualifying ἐκληρ., not the unexpressed pronoun (Auth.), and specifying the gracious carrying out and realization of the divine πρόθεσις, ver. 9. This ascensive force may sometimes be expressed by 'really,' see Hartung, *Partik.* καὶ, 2. 7, p. 132 sq.; the exact shade of meaning however will be best defined by a consideration of the exact tenor and *tacit comparisons* of the context; see Klotz, *Derar.* Vol. II. p. 636. The exact meaning of ἐκληρώθ. is very doubtful. Passing over the more obviously untenable interpretations of Bretsch., Wahl, Koppe, and others, we find four translations which deserve attention: (a) Pass. for middle; 'we have obtained an inheritance,' Auth., Conyb.; comp. Elsner, *Ode.* Vol. II. p. 204: this however is not fairly substantiated by the citations adduced, and is distinctly at variance with the significant *passives* which prevail throughout this profound paragraph in reference to man; even προσεκληρώθησαν, Acts xvii. 4, is best taken passively; see Winer, *Gr.* § 39. 2, p. 234: (b) Simple pass.; 'sorte vocati sumus,' Vulg., Syr., Goth.; comp. 1 Sam. xiv. 41, and see *exx.* in Elsner, *l.c.*; *i.e.* 'as though by lot,' in allusion to the sovereign freedom of God's choice; κλήρου γενομένου ἡμῶς ἐξελέγαστο Chrys.: this however is seriously at variance with St Paul's modes of thought and the regular forms of expression (καλεῖν, ἐκλέγεσθαι) which he uses on this subject: see Harless and Meyer in *loc.*: (c) Passive, used like πιστεύομαι, μαρτυροῦμαι (comp. ἀποροῦμαι, *Gal.* iv. 20, and see Winer, *Gr.* § 39. 1, p. 233), with an



σιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ  
12 θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης

implied accus., scil. 'in *hereditatem adsciti sumus*,' Grot. 2, Harl., Meyer ('were enfeoffed,' Eadie), with allusion to Josh. xiv. 1 sq., and reference to the κλῆρος τῶν ἀγίων, Col. i. 12: (d) Pass., in a special sense; '*eramus facti hereditas (Domini)*,' Beng., Hamm. [mis-cited by De W.], i.e. λαὸς ἐγκληρος, Deut. iv. 20, see ch. ix. 29, xxxii. 9. Between (c) and (d) it is somewhat hard to decide. While both present some difficulties, (c) in point of structure, (d) in the special character of its meaning, both harmonize well with the context, the former in its allusion to κληρονομία, ver. 14, the latter with reference to περιποίησις, ver. 15. As however (c) is doubtful in point of usage, and as the force of καὶ is well maintained by (d) in the gentle contrast it suggests between the general ἐκλογὴ and the more specially gracious κλήρωσις, this latter interpr. is certainly to be preferred; 'we were not only chosen out, but chosen out as a λαὸς ἐγκληρος:' εἶπεν ἐξελέξατο ἡμᾶς ἀνωτέρω, ἐνταῦθα φησιν ἐκληρώθημεν Chrys.

The reading ἐκληθήμεν, though found in ADEFG; Clarom., Sang., Boern., al. (Lachm.), seems almost certainly a sort of gloss for the more difficult and appy. ill-understood ἐκληρώθημεν.

τὴν βουλὴν τοῦ θελήμ. αὐτοῦ] 'the counsel of His will,' 'consilium voluntatis suae,' Vulg., Clarom.; assertion of the unconditioned and sovereign will of God appropriately introduced after ἐκληρώθημεν: ὥστε οὐκ ἐπειδὴ Ἰουδαῖοι οὐ προσείχον, διὰ τοῦτο τὰ ἔθνη ἐκάλεσεν, οὐδὲ ἀναγκασθεῖς Chrys. The expression βουλὴ θελήματος is not either pleonastic, or expressive of 'consilium liberrimum' (Beng.), but solemnly represents the

Almighty Will as displaying itself in action; θέλημα designating the will generally, βουλὴ the more special expression of it. The distinction of Buttmann (*Lexil.* s. v. § 35, comp. Tittm. *Synon.* p. 124 sq.) that 'βούλομαι is confined to the inclination, ἐθέλω to that kind of wish in which there lies a purpose or design,' does not seem generally applicable to the N. T. (see Matth. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek: see Pape, *Lex.* s. v. βούλομαι, Vol. I. p. 383; Donalds. *Crat.* § 463. For further illustrations see notes on 1 Tim. v. 14.

12. εἰς τὸ εἶναι κ.τ.λ.] 'that we should be to the praise of His glory;' final cause of the κλήρωσις on the part of God mentioned in the preceding verse, εἰς τὸ κ.τ.λ. depending on ἐκληρ., and τοὺς προσηλπικ. forming an opposition to ἡμᾶς. To refer this clause to προορισθέντες, and to connect εἶναι with προσηλπικότας (Harl.), is highly involved and artificial; see Meyer in loc.

The reference of the pronoun is somewhat doubtful. Up to the present verse ἡμεῖς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning however assigned to ἐκληρ., that of προσηλπ., and most of all the opposition καὶ ὑμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to Jewish Christians, ὑμεῖς to Gentile Christians. Chrys. has not expressed this, but the citation above (on ἐκληρ.) would seem to imply distinctly that he felt it. It may be observed that the insertion of the

αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν ᾧ καὶ ὑμεῖς, 13

art. τῆς before δόξης, with A; many mss.; Chrys., al. (*Rec.*), is opposed to all other uncial MSS. and rejected by all recent editors.

τοὺς προηλπικ. ] 'we, I say, who have before hoped;' B<sup>ai</sup> faura venjandans [hi ante sperantes], Goth.; the article with the part. standing in distinct and emphatic apposition with ἡμᾶς, and defining more fully their spiritual attitude; comp. Winer, *Gr.* § 20. I. c, p. 121, but observe that the transl. 'quippe qui speravimus' (ed. 1, Winer, Mey., al.) is inexact, as this would imply a part. *without*, not as here *with* the article; on these distinctions of predication, see esp. Donalds. *Crat.* § 304 sq., *Gr.* § 492 sq. The prep. πρὸ has received many different explanations, several of which (*e.g.* πρὶν ἢ ἐπιστῇ ὁ μέλλον αἰών, Theoph.; 'qui priores speravimus,' Beza; 'already, prior to the time of writing,' Eadie) appear to have resulted rather from preconceived opinions of the reference of ἡμεῖς, than from a simple investigation of the word. As προελπίω, ver. 5, implies an ὁρισμὸς before the object of it appeared, so προελπίω seems to imply an exercise of ἐλπὶς before the object of it, *i.e.* Christ, appeared. The *perf.* part., as usual, indicates that the action which is described as past still continues, see *exx.* Winer, *Gr.* § 40. 4. a, p. 244.

ἐν Χριστῷ denotes the object *in whom* the hope was placed; comp. 1 Cor. xv. 19, and see notes on 1 Tim. iv. 10, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 222. The preceding reference of the fore-hope in the Messiah to the Jews (comp. Acts xxviii. 20) is in no way incompatible with the use of ἐν Χριστῷ rather than of εἰς Χριστόν (Holzh., Eadie): to have hoped in Christ was a higher characteristic than

to have directed hope *towards Christ*, and designated them as more worthy exponents of the praise of God's glory; comp. Stier *in loc.* p. 112, 114.

13. ἐν ᾧ καὶ ὑμεῖς κ.τ.λ.] The construction of this verse is somewhat doubtful. A finite verb is commonly supplied, either from ἐκκληρώθημεν, ver. 11, or προηλπικότας. If from the former (Harless), the ἐκκληρ. would now be limited to the Gentile Christians, though it formerly referred to both them *and Jewish* Christians: the regression too would seem unduly great. If from the latter, προηλπικατε (not ἡλπικατε, Beza) must be supplied, which would imply what was contrary to the fact. Others (Mey., Alf., al.) supply the verb subst., 'in whom ye are,' but thus introduce a statement singularly frigid and out of harmony with the linked and ever-rising character of the context. It can scarcely then be doubted that we have here a form of the 'oratio suspensa' (Beng.), according to which the second ἐν ᾧ does not refer to a fresh subject (Mey.), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. Καὶ ὑμεῖς [ἡμεῖς, AKL; mss., but with no probability] directs the attention to the contrast between the pronouns; ἀκούσαντες κ.τ.λ. suggests a further reference to those who had hoped on less convincing evidence. This might have been followed at once by the finite verb ἐσφαγ. κ.τ.λ.: but was so important a clause to follow at once on ἀκούσαντες! Surely ἀκοή must be expanded into something more vital before it could be so blessed. Καὶ πιστ. is thus intercalated with all the *ascensive* force of καὶ (οὐ γὰρ μόνον ἠκούσατε ἀλλὰ καὶ ἐπιστεύσατε).

ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ

Theod.), and thus, far from becoming superfluous (Mey.), is truly a necessary and vital member of the sentence. So appy. Syr., Copt., Goth., Æth., which, though suppressing the *καὶ*, and converting the participles into finite verbs, retain substantially the correct structure.

Ἐν ᾧ may be joined with πιστεύσαντες (Mark i. 15) as well as ἐσφραγ. (Scholef.), but as πιστεύειν ἐν τινι is not used by St Paul, and as ἐν ᾧ in ver. 11 is not joined with the participle but the finite verb, it seems best to preserve the same construction in this somewhat parallel verse; see Rück., and Harl. in loc.

τὸν λόγον τῆς ἀληθείας] 'the word of the truth,' not the gen. of apposition (Harless), but the gen. substantivæ: see Scheuerl. *Synt.* § 12. 1, p. 82, Hartung, *Causus*, p. 21. The truth did not only form the subject (Mey.), but was the very substance and essence. The remark of Chrys. is thus perfectly in point, τῆς ἀληθείας, οὐκ ἐστὶ τὸν τοῦ τύπου, οὐδὲ τὸν τῆς εἰκόνος: see notes on Col. i. 5.

τὸ εὐαγγέλιον τῆς σωτηρ. ὑμῶν] 'the Gospel of your salvation,' not a gen. of apposition, nor exactly, as above, a gen. of the substance, but rather a gen. of the (spiritual) contents or subject-matter (Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126), scil. 'the Gospel (τὸ κήρυγμα, Chrys.) which turns upon, which reveals salvation;' thus forming one of that large class of genitives of remoter reference (see exx. in Winer, *Gr.* § 30. 2. β, p. 169 sq.), and belonging appy. to the general category of the genitive of relation; see Donalds. *Gr.* § 453, p. 475 sq. For a list of the various substantives with which εὐαγγέλιον is associated (Θεοῦ, Rom.

i. 1, xv. 16, al.; Χριστοῦ, Rom xv. 19, Gal. i. 7, al.; τῆς χάριτος τοῦ Θεοῦ, Acts xx. 24; τῆς εἰρήνης, Eph. vi. 15), see esp. Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 81.

πιστεύσαντες is not present (Eadie) and contemporaneous with ἐσφραγ. (Harl.), but antecedent; comp. Acts xix. 2, and see Usteri, *Lehrb.* II. 2. 2, p. 267: the ordinary sequence, as Meyer observes, is (a) Hearing; (b) Faith, which of course implies preventing grace; (c) Baptism; (d) Communication of the Holy Spirit: compare together esp. Acts ii. 38, a, c, d; viii. 6, 12, 17, a, b, c, d; xix. 5, 6, c, d; Acts x. 44 d, c, and perhaps ix. 17, are exceptional cases. On the divine order or method mercifully used by God in our salvation, see the brief but weighty remarks of Hammond, *Pract. Catech.* I. 4, p. 83 (A.-C. Libr.).

ἐσφραγίσθητε] 'were sealed;' τὴν βεβαίωσιν ἐδέξασθε: Theod.-Mops.: see Suicer, *Thesaurus*. s. v. Vol. II. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit, στὶ ἐσμὲν τέκνα Θεοῦ, Rom. viii. 16: see esp. Bull, *Disc.* III. p. 397 (Engl. Works, Oxf. 1844). Any purely objective meaning in ref. to heathen (Grot.) or even to Jewish customs (Schoettg. *Hor. Hebr.* Vol. II. p. 508; comp. Chrys.) seems here very doubtful: ἡ σφραγὶς is undoubtedly used by eccl. writers simply for Baptism (Grabe, *Spicil.* Vol. I. p. 331 sq., comp. Rom. iv. 11), but any special reference of this nature would appear not to be in harmony with the present context.

τῷ Πνεύματι τῆς ἐπαγγελίας] 'the Spirit of promise,' לוֹסִי מְבָרָכִי; [qui promissus erat] Syr., 'quem

Πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ, ὅς ἐστιν ἀρραβὼν 14  
τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιή-  
σεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

promisit,' Æth. The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen. as the case of *ablation* (Donalds. *Gr.* § 451; the 'whence-case,' Hartung, *Casus*, p. 12) requires but little modification. Τὸ Πν. τῆς ἐπ. is 'the Spirit which came from, i. e. was announced by, promise;' *ὅτι κατὰ ἐπαγγ. αὐτὸ ἐλάβομεν* Chrys., or as Theoph. 1, still more literally, *ὅτι ἐξ ἐπαγγ. ἐδόθη* so in effect Syr. The active sense, *ὅτι βεβαίωτο τὴν ἐπαγγελ.* (Theoph. 2), is grammatically doubtful, as there is no such verbal basis in Πνεῦμα, compare Scheuerl. *Synt.* § 17. 1, p. 126; and is exegetically unnecessary, as the idea of *βεβαίωσις* lies in *ἐσφραγίσθητε*. See Suicer, *Thesaur.* Vol. II. p. 1767, and comp. *notes on Gal.* iii. 14.

τῷ ἀγίῳ marks, with solemn emphasis, Him by whom they were sealed, Him whose essence was holiness, the personal Holy Spirit of God. For a weighty and practical sermon on this verse, see Usher, *Serm.* XII. Vol. XIII. p. 175 (ed. Elringt.), and for three discourses of a more general character Barrow, *Serm.* XIII. XIV. XV. Vol. I. p. 1—59 (Oxf. 1830).

14. *ὅς*] As the noun in the explanatory clause (*ὅς...ἡμῶν*) gains a prominence by being not only an elucidation or amplification (ch. i. 23), but a *definition* and *specification* of that in the antecedent, the relative agrees with it in gender: see esp. Winer, *Gr.* § 24. 3, p. 150, Madvig, *Synt.* § 98. b. 'O: need not therefore be referred to Christ, nor indeed to the personal nature of the Holy Spirit

(John xiv. 26), as τὸ Πν. in its most distinct personal sense is invariably used with the neuter relative; compare the collection of *exx.* in Bruder, *Concord.* s. v. *ὅς*, II. p. 619. The reading *ὅς*, adopted by *Lachm.* [with ABFGL; 15 mss.; Athan. (2), al.] seems clearly a grammatical gloss, and is rejected by most recent editors.

ἀρραβὼν] 'earnest,' Auth., Arm.: a word used in the N.T. only here and 2 Cor. i. 22, v. 5; comp. *יֶרֶבָּא* Gen. xxxviii. 17 sq.; 'arrhabo,' Plaut. *Most.* III. 1. 3, and *Rud.* Prol. 45. It is a term probably of Phœnician origin (Gesen. *Lex.* s. v.), and denotes (1) a portion of the purchase money, an earnest of future payment, *πρόδομα*, Hesych.; *ἡ ἐπὶ ταῖς ὥναις παρὰ τῶν ὠνούμενων διδομένη προκαταβολή*, *Etyim. M.*: (2) *pignus*, Vulg., Clarom., 'vadi,' Goth.; see esp. Kypke, *Obs.* Vol. II. p. 239. The word has here its primary meaning: the gifts and *υιοθεσία*, of which the Spirit assures us now, are the earnest, the *ἀπαρχή* (Basil) of the *κληρονομία* (*ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ*, ch. v. 5) hereafter; see Rom. viii. 23, and comp. Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 248. Christ is termed somewhat similarly the *ἀρρ.* τῆς δικαιοσύνης ἡμῶν, Polyc. *Phil.* cap. 8, τῆς ἀναστάσεως ἡμῶν, *Constit. Apost.* v. 6; see Suicer, *Thesaur.* s. v. Vol. I. p. 512.

εἰς ἀπολύτρωσιν τῆς περιποιήσεως] 'for the redemption of the purchased possession,' *לְחַפְּזוֹתָם*

*וְלַחְיֵי בְּנֵי חַיִּים*] [in redempt. eorum qui vivunt, sc. *servantur*] Syr., 'in redemptionem adquisitionis,' Vulg.; first of the two final clauses, expressive

15; Διὰ τοῦτο ἀγώ, ἀκούσας τὴν καθ' I ever give thanks,  
and pray that ye may  
be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the resurrection and supreme exaltation of Christ.

of the divine purpose involved in the *ἐσφραγίσθητε* κ.τ.λ.; see below (2). The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολὺτρ. scil. περιπ., comp. Chrys., Theophyl. 1.), conjunction (ἀπολ. καὶ περιπ., comp. Holz.), or virtual interchange (περιπ. τῇ ἀπολ. Beza; Steph. *Thesaur.* s. v. περιπ.), we will notice (1) the probable meaning of the words, (2) the probable connexion of the clause with the sentence.

(1) ἀπολύτρωσις, a word always (e.g. ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολ., Chrys.) from sufferings and sins, from Satan and from death: see Usteri, *Lehrb.* II. 1. I, p. 106, Neand. *Planting*, Vol. I. p. 456, and comp. Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 183 sq., who however is appy. unduly restrictive.

περιποίησις is much more obscure; while its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation (Beng.), the genitival relation with ἀπολύτρ. renders this in the present case wholly untenable. The same may be said of the concrete passive explanation 'hæreditas acquisita' (Calov.), even if that explanation be lexically demonstrable. The most ancient interpretation (Syr.), according to which ἡ περιπ. = οἱ περιποιήθητες, scil. λαὸς ἐς περιπ. 1 Pet. ii. 9 (comp. Isaiah xliii. 21, and esp. Matt. iii. 17), and is a Christian application of the יְהוָה יִתְּנֵנוּ, the λαὸς

περιούσιος (LXX) of the Old Testament, is on the whole the most satisfactory. The objection that *perp.* is never absolutely so used is of weight, and is not to be diluted by a forced reference to αὐτῷ (Mey.); still, while the *exx.* adduced show such a meaning to be possible, the context, and esp. the genitival relation, render it in a high degree probable. The discussions of the other interpretations by Harless, and the comments of Stier (p. 129) on ἀπολύτρ., will repay perusal.

(2) *Connexion*: *els* may be joined with *ὅς ἐστιν* κ.τ.λ. (*Tischl.*, Rück.) in a temporal sense, 'until,' Auth. Ver., but much more probably belongs to *ἐσφραγίσθητε*. *Els* ἀπολ. is thus a clause co-ordinate with *ἐπαύω* κ.τ.λ., the former expressing the final clause in reference to *man*, the latter in more especial and ultimate reference to *God*.

15. Διὰ τοῦτο ἀγώ] 'On this account I also;' ref. to the preceding verses as a reason for thanks to God for the spiritual state of the Ephesians, with a prayer (ver. 17) for their further enlightenment. The exact reference of these words is doubtful. Harless (after Chrys.) refers διὰ τοῦτο to the whole paragraph; as however the Ephesians are first specially addressed in ver. 13 (καὶ ὑμεῖς), it seems best, with Theophyl., to connect διὰ τοῦτο only with ver. 13, 14; 'on account of thus having heard, believed, and having been sealed in Christ.' Κἀγώ ('I also, I too,' not 'I indeed,' Eadie) is thus faintly corresponsive with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers

ὕμᾱς πιστὶν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν  
εἰς πάντας τοὺς ἀγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ 16

καὶ το διὰ τοῦτο, adducing Col. i. 9, but this example (comp. ver. 4 with ver. 9) certainly confirms the strict union of particle and pronoun; see notes in *loc.* Eadie and Bretschneider cite Rom. iii. 7, 1 Cor. vii. 8, xi. 1, Gal. iv. 12, 1 Th. iii. 5, al., but in all these instances καὶ has its full and proper comparative force: see Klotz, *Devar.* Vol. II. p. 635.

ἀκούσας] 'having heard.' All historical arguments (ὡς μηδέπω θεασάμενος αὐτοῦς,—noticed, but rejected by Theodoret) derived, on the one hand, from pressing the meaning of the verb (De W.), or on the other, from the improbable (see Winer, *Gr.* § 40. 5. b. 1, p. 248, comp. on Gal. v. 24) frequentative force of the tense (Eadie), must be pronounced extremely precarious. St Paul certainly uses ἀκούσαντες, Col. i. 4, in reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring ἀκούσας to the progress the Ephesians had made in the four or five years since he had last seen them: see Wieseler, *Chronol.*, p. 445, Wiggers, *Stud. u. Krit.* 1841, p. 431 sq. τὴν καθ' ὑμᾶς πίστιν] this is commonly regarded as a mere periphrasis for τὴν ὑμετέραν π., or rather τὴν π. ὑμῶν, the possessive ὑμέτερος (comp. ἡμέτερ.) being used sparingly (only 4 times) in St Paul's Epp. It must be admitted that later writers appear to use κατὰ with acc. as equivalent to possess. pronoun or gen. (see Bernhardy, *Synt.* v. 20. b, p. 241, Winer, *Gr.* § 22. 7. obs. p. 139), still, as St Paul uses ἡ πίστις ὑμῶν at least 16 times, and ἡ καθ' ὑμ. π. only once, there would seem to be a distinction; the latter (κατὰ distributive) probably

denoting the faith of the community viewed objectively, 'the faith which is among you,' the former the subjective faith of individuals: see Harless and Stier in *loc.*, and comp. John viii. 17, τῷ νόμῳ τῷ ὑμετέρῳ (addressed to Pharisees), with Acts xviii. 15, νομοῦ τοῦ καθ' ὑμᾶς (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that ἡ καθ' ὑμ. π. denotes more distinctive characteristic possession than the former.

ἐν τῷ Κυρίῳ] 'in the Lord;' definition of the holy sphere and object of the πίστις, the omission of the article giving a more complete unity to the conception, as it were, 'Christ-centered faith,' 'fidem erga Deum in Domino Jesu,' Beng.; see notes on Gal. iii. 26. It is instructive to compare with this the subsequent clause, τὴν ἀγάπην τὴν κ. τ. λ., where the second article [*Lachm.* omits with AB; 17 al.] seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (οὐ τοὺς ἐπιχωρίους φησὶ μόνον, Chrys.) which is its true Christian characteristic; see Fritz. *Rom.* iii. 25, Vol. I. p. 195. As a general rule it may be observed, that when the defining prepositional clause is so incorporated with (e. g. ch. ii. 11), appended to (Col. iv. 7), or, as here, structurally assimilated (πίστις, πιστεύω, ἐν, comp. ch. iii. 13, Rom. vi. 4) with the subet. it defines as to form only a single conception, the article is correctly omitted; see Harless in *loc.*, and Winer, *Gr.* § 20. 2, p. 123.

εἰς πάντας τοὺς ἀγίους] 'towards all the Saints;' objects towards whom the love was directed; 'omnes character Christianismi,'

ὑμῶν, μνηάν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου,  
17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ

16. *μνηάν ὑμῶν ποιούμενος*] So *Tisch.* with D<sup>3</sup>EKL (FG, Boern., transpose ὑμῶν and ποιούμε.) great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (*Rec., Griesb., De W. e sil., Alf., Wordsw.*). The omission of ὑμῶν is strongly supported by external evidence, viz. ABD<sup>1</sup>N (not C, Eadie; this is one of its lacunæ); about 10 mss.; Clarom., Goth.; Hil. (*Rück., Lachm., Mey.*, approved by *Mill*, Prolegom. p. 144f), but is perhaps slightly less probable; esp. as an omission of ὑμῶν owing to the preceding ὑμῶν is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where ABN similarly omit ὑμῶν) is appy. an instructive parallel.

Bengel: comp. ch. vi. 18, Philem. 5. On the meaning of *ἀγίου*, see notes on ch. i. 1.

16. οὐ παύομαι εὐχαριστῶν] 'I cease not giving thanks.' In this simple and well-known formula the participle points to a state supposed to be already in existence: see Winer, *Gr.* § 45. 4, p. 308 sq., Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs (e. g. *ἀναχθόμαι*, Luke xvi. 3) this distinction between part. and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure: see Herm. *Viger*, No. 218; Donalds. *Gr.* § 591; and for a good paper on the general distinction between these uses of the participle and of the infin., Weller, *Bemerk. 2. Gr. Synt.*

μνηάν ὑμῶν ποιούμε.] 'making mention of you;' limitation, or rather specification of the further direction of the *εὐχαριστία*, comp. 1 Thess. i. 2, Philem. 4, and see notes in locc. ἐπὶ τῶν προσευχῶν μου] 'in my prayers,' 'in orationibus meis,' Vulg., Clarom., Goth.; ἐπὶ here being not simply and crudely temporal, 'at the time of my prayers' (Eadie), but retaining also that shade of local reference of which even the more distant temporal examples are not

wholly divested: see Bernhardt, *Synt.* v. 23. a, p. 246, and notes on 1 Thess. i. 2. The prep. thus serves to express the concurrent circumstances and relations, in which and under which an event took place; see Winer, *Gr.* § 47. g, p. 336.

17. ἵνα ὁ Θεὸς κ.τ.λ.] 'that the God &c.;' subject of the prayer blended with the purpose of making it. The exact meaning of this particle both here and in similar passages requires a brief notice. The uses of *ἵνα* in the N. T. appear to be three: (1) *Final*, indicative of the end, purpose, or object of the action,—the primary and principal meaning, and never to be given up except on the most distinct counter-arguments: (2) *Sub-final*,—occasional force, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it; see esp. Winer, *Gr.* § 44. 8, p. 299, and notes on *Phil.* i. 9: (3) *Eventual*, or indicative of result,—appy. in a few cases, and due perhaps more to what is called 'Hebrew teleology' (i. e. the reverential aspect under which the Jews regarded prophecy and its fulfilment) than grammatical depravation; compare Winer, *Gr.* § 53. 6, p. 406 sq. After

τῆς δόξης, δῶν ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως,  
ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς 18

maturely weighing the evidence adduced by Winer and others, few perhaps will hesitate to characterize Fritzsche's and Meyer's strenuous denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical.

In the present case, independent of the parallelism afforded by numerous similar passages (ch. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. δῶν after the pres. (hoped for, dependent realization, Klotz, *Devar.* Vol. II. p. 622, Bernhardt, *Synt.* XI. 11, p. 407) inclines us distinctly to this *sub-final* or secondary telic use; comp. Winer, § 41. 1. obs. p. 260. On the late and incorrect form δῶν for δοῖν, see Loebck, *Phryn.* p. 345, and Sturz, *de Dial. Maced.* p. 52.

ὁ Θεὸς τοῦ Κυρίου ἡμῶν.] 'the God of our Lord;' see John xx. 17, Matth. xxvii. 46. 'Deus ejus est quia ex eo natus in Deum est,' Hilar. *de Trin.* iv. 35, p. 96. The somewhat contorted explanations of this and the following clause cited by Suicer (*Thes.* Vol. I. p. 944) may be dispensed with if this only be observed, that 'the word *God* was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.*, Qu. II. Vol. II. p. 399. The admirably perspicuous distinctions of the same author, in *Answer to Pref.* Vol. II. p. 415, deserve perusal.

ὁ πατὴρ τῆς δόξης] 'the Father of glory;' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of the characteristic quality: see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 211. It is singular that a mere adjectival resolution

(Rückert), or a poetical and less usual meaning of πατήρ (sc. 'auctor,' Job xxxviii. 28, probably James i. 17, and perhaps Heb. xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W., and Mey.) should so generally have been adopted instead of this simple and grammatical explanation. The use of πατήρ was probably suggested by the foregoing mention of our Lord, while the qualifying gen. δόξης serves appropriately to carry on the reference to the eternal glory of God which pervades the whole of the first paragraph. The reference then of δόξα to the glorified humanity (Stier), or to the divine nature of Christ (Athan., Greg. Naz., see Suicer, *Thesaur.* Vol. I. p. 944), is by no means necessary.

Πνεῦμα σοφίας κ.τ.λ.] 'the Spirit of wisdom and revelation,' the characterizing genitives denoting the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts; compare 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. 1, and on the omission of the article with Πνεῦμα, notes on Gal. v. 5. The favourite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, ἀποκλ. the objective medium, are not necessary, nor even, as the order (state before means, not *vice versa*) suggests, logically satisfactory; σοφία is simply the general gift of illumination, ἀποκλ. the more special gift of insight into the divine mysteries: see further remarks in notes on 2 Tim. i. 7.

ἐν ἐπιγνώσει αὐτοῦ] 'in the (full) knowledge of Him,' 'in agnitione [or rather cognitione] ejus,' Vulg., Clarom.; ἐν not being for εἰς (Grot., Wolf), or διὰ (Beza), but, as usual,



καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς

marking the *sphere* or element in which the action takes place; the knowledge of God (not *Christ*, Calv., who is not referred to before ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; comp. 2 Pet. i. 2, and see esp. Winer, *Gr.* § 48. a, p. 345. 'Εν ἐπιγν. thus belongs to the whole preceding clause, not specially to ἀποκαλ., still less to what follows (Chrys., Lachm., al.), both of which connexions would interfere with the parallelism of ver. 15 and 16; πνεῦμα κ.τ.λ. corresponding to πεφωτ. κ.τ.λ., and ἐν ἐπιγν. to εἰς τὸ εἰδέναι.

The ἐν in ἐπιγνώσις may be either *additive* (Eadie), in ref. to the increments of knowledge continually received, or more probably, simply *intensive*, scil. 'cognitio accurata et certa,' Bretschn., *erkenntniss*; comp. 1 Cor. xiii. 12, see Rost u. Palm, *Lex.* s. v. ἐπὶ, iv. c. 5, and Delitzsch. on *Heb.* x. 26.

18. πεφωτισμένους τοὺς ὀφθαλμοὺς κ.τ.λ.] 'having the eyes of your heart enlightened.' Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμοὺς, Peile, Eadie: (b) Accusativ clause after δὲ, καὶ being omitted to give the clause an emphatically appositional aspect; see Harleas and Stier: (c) Lax construction of part.; πεφωτ. referring to ὑμῖν, and τοὺς ὀφθαλμοὺς being accus. of limiting reference; Winer, *Gr.* § 32. 5. 6, p. 205, Madvig, *Synt.* § 31; comp. Hartung, *Casus*, p. 62. Of these (a) is grammatically doubtful, for though such accusatives undoubtedly do exist, esp. in later writers (see Wannowski's elaborate treatise *de Construct. Abs.* iv. 5, p. 146 sq), still they far more generally admit of an explanation from the

context; see Winer, § 32. 7, p. 206, comp. Bernh. *Synt.* III. 30, p. 133. Again (b) is somewhat doubtful grammatically, on account of the article (see Beng.), and certainly exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to it; see Meyer in *loc.* In (c) the connexion of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e.g. Acts xv. 22; Winer, § 63. I. 1, p. 500), nor without distinct parallel in classical Greek: see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. This then seems the most probable constr.: πεφωτ. κ.τ.λ. serves to define the result of the gift of the Spirit (comp. Phil. iii. 21 [not *Rec.*], 1 Thess. iii. 13; Winer, *Gr.* § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδέναι) which expresses the purpose of the illumination, not unnaturally lapses into the accusative.

τοὺς ὀφθ. τῆς καρδίας ὑμ.] 'the eyes of your heart;' a somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχὴ) of which the καρδία is the imaginary seat; comp. *Acta Thom.* § 28, τοὺς τῆς ψυχῆς ὀφθαλμούς, and see esp. Beck, *Seelenl.* III. 24. 3, p. 94 sq. and notes on 1 Tim. i. 5. On the use and meaning of φωτίζειν here, 'to illuminate with the brightness of inner light,' see esp. Harl. in *loc.*, and contrast Eph. iii. 9, where, as the context shows, the illumination is somewhat less inward and vital; comp. Beck, *Seelenl.* II. 13. 2, p. 37.

The reading of *Rec.*, ὀφθ. τῆς διαβολας, has only the support of some cursive mss.; Theod., *Œcum.*

κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, καὶ τί τὸ ὑπερβάλλον 19

al. τίς] 'what.' There appears no reason to adopt in this verse either a qualitative ('cujusnam naturæ,' Wahl, Harl.), or, what is app. more questionable, a quantitative (ποταπή, πόση' Holsh., Stier) translation; the ordinary meaning 'what' ('quæ... spes,' Vulg.) is fully sufficient, and includes all more special interpretations. The articles with ἑλπίς and πλοῦτος only serve to point them out as well-known and recognised, and as indirectly alluded to throughout the preceding paragraph: comp. Bernhardt, *Synt.* vi. 27, p. 324. Plato, *Crit.* 43 c. ἡ ἑλπίς κ.τ.λ.], 'the hope of His calling,' i.e. the hope which the calling works in the heart; κλήσεως being the gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. Ἑλπίς is thus not objective, τὸ ἐλπίζον (Olsh., Eadie), a meaning scarcely fully substantiated even in Col. i. 5 (comp. notes in loc.), and here certainly unnecessary, but as usual subjective; ἐπὶ ποταῖς ἐλπίσι κεκλημέθα παρ' αὐτοῦ Theod. Like πίστις, it is probably occasionally used in an objective aspect ('objectivirt'), as 'the grounds, the state of hope,' but just as πίστις is not used in the N.T. for 'religio Christiana' (see on Gal. i. 23), so it is very doubtful whether ἐλπίς ever fully amounts to 'res separata,' as asserted by Suicer, *Thesaur.* s. v. Vol. I. p. 1095. τίς ὁ πλοῦτος κ.τ.λ.] 'what the riches of the glory of His inheritance;' a noble accumulation of (possessive) genitives, setting forth the κληρονομία on the side of its glory, and that glory on the side of its riches. All adjectival solutions, it need scarcely be said, are wholly inadmissible; see notes on ver. 6, and Winer, *Gr.* § 30. 3. 1, p. 171 sq.

The prefixed καὶ is omitted by *Lachm.* with ABD<sup>1</sup>FGN<sup>1</sup>; 59; Clarom., Sangerm., Amit., Goth., al., but perhaps rightly retained by *Tisch.*, *Mey.*, al., with D<sup>1</sup>EKLN<sup>4</sup>; nearly all mss.; Copt., Syr. (both), Vulg., al.; Orig. cat., Chrys., Theod.; as the καὶ in the third member (ver. 19) might have so easily suggested an omission in the second. ἐν τοῖς ἀγίοις] 'among the saints;' a semilocal clause appended to τίς (ἐστὶν) ὁ πλοῦτος κ.τ.λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πλοῦτος τῆς δόξης τῆς κληρ. is peculiarly found, felt, and realized: comp. Col. i. 27, and see Meyer, *h. l.* Harless connects ἐν τοῖς ἀγίοις with κληρον. αὐτοῦ, an interpretation exegetically tenable (see Stier in loc. p. 161 sq.), but, on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek, as the somewhat sweeping language of Alf. in loc. would lead us to conclude. For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ.τ.λ. Job xlii. 15, &c., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anathrous; see notes on ver. 15. If however ἐν τοῖς ἀγ. be immediately connected with the unexpressed ἐστὶ, the omission of the article will be less sensibly felt (comp. Winer, *Gr.* § 19. 2. b, p. 114), and the harmony in the three clauses fully preserved: the first, ἐλπίς κ.τ.λ. being stated generally; the second, πλοῦτος κ.τ.λ. more nearly specialized by ἐν τοῖς ἀγ., the sphere in which it is found; the third, τὸ ὑπερβάλλον κ.τ.λ. by εἰς ἡμᾶς, the

μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας  
20 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν

living objects towards whom it is and will be exercised.

19. καὶ τί τὸ ὑπερβ. κ.τ.λ.] ‘and what (is) the exceeding greatness of His power;’ specification of that by which hope becomes quickened and realized; ὅση τις περιέσται κτῆσι ἀγαθῶν τοῖς τοῦ Θεοῦ ἀγίοις ἐπὶ τοῦ μέλλοντος αἰῶνος: Theod.-Mops. Chrys., Theoph., and (Ecum. refer this clause simply to the present life. This is doubtful, as the foregoing expressions εἰς and κληρονομία (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse, seem to point primarily to the power of God which shall hereafter quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a kind of climax,—the hope which the calling awakens,—the exhaustless and inexpressible glory (Chrys.) of that inheritance to which hope is directed,—the limitless power that shall bestow it. Still the individualizing εἰς ἡμᾶς seems to show that a secondary reference to the present quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

εἰς ἡμᾶς τοὺς πιστ.] ‘to us-ward who are believing;’ objects towards whom the exceeding greatness of the power is displayed: the εἰς ἡμᾶς not being dependent on τῆς δυνάμ. αὐτοῦ (Harl., citing 2 Cor. xiii. 4, where however εἰς ὑμᾶς is most probably to be joined with ἡσσομεν, see Mey. in loc.), but, as in the preceding member, on τί (ἐστὶ); and εἰς having its regular and primary sense of ethical direction, admirably expressed by ‘to us-ward,’ A. V. from Tynd., comp. Winer, Gr. § 49. a. c. δ, p. 353. The second and third clauses, τίς ὁ πλοῦτος κ.τ.λ. and τί τὸ ὑπερβ.

κ.τ.λ., are thus perfectly symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause εἰς ἡμᾶς being structurally parallel to the preceding ἐν τοῖς ἀγίοις, while at the same time it prepares us for the latent apposition suggested by the ἐν Χρ. which follows; see Stier in loc., p. 155.

κατὰ τὴν ἐνέργειαν does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not however especially to πιστεύοντας (Rück.), for such a connexion, though doctrinally unexceptionable (see Col. ii. 12), is exegetically unsatisfactory from its interpolation of an unlooked-for idea, viz. the origin and antecedents of faith. The reference then is simply to the whole clause, not however as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with the full ethical force of κατὰ (‘measure,’ ‘proportion,’ Bernhardy, Synt. v. 20. b, p. 239), as a definition of its mode of operation (Eadie), a mighty measure, a stupendous exemplar by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized; comp. Ignat. Trall. 9, where however the ὁμολογία of the ἔγερσις is more alluded to than in the present passage. As the meaning of κατὰ here falls short of ‘propter’ (comp. Griesb. Opuscula, II. 5), so it certainly transcends that of mere similitude. τοῦ κράτους τῆς ἰσχύος αὐτοῦ] ‘the strength of His might,’ ‘robur potentiae,’ Æth., scil. the strength which appertains to, is evinced by His ἰσχυς: neither a Hebraism (Holzh.), nor a

ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ  
ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω 21

20. ἐκάθισεν] So *Rec.*, *Tisch.*, with DEFGKL; most mss.; Clarom., Boern., Goth., Copt., Syr.; Chrys., Theodoret. καθίσας (*Lachm.*) has the support of ABN; about 14 mss.; Aug., Vulg.; Eus., Cyr.: αὐτὸν is added by AN; 4 mss.; Eus., Procop.

mere cumulative form of expression (Küttln.), but a specification of the outcoming and exhibition of that power which is the divine attribute; see ch. vi. 10, Dan. iv. 27. Each word has thus its distinct and proper force: *ἰσχυς*, as its derivation (*ἰσχω*, *ἔχω*) implies, refers rather to *passive* inherent power, Mark xii. 30; *κράτος* (KPA, KAP, cogn. with *κράα*, comp. Benfey, *Wurzellex.* Vol. II. 178) to power evinced in *action*; see Luke i. 51. The striking force of the expressions here used to specify this 'eminent act of God's omnipotency' is well illustrated by Pearson, *Creed*, Art. v. Vol. II. p. 222 (ed. Burt.).

20. ἣν ἐνήργησεν] 'which He wrought,' scil. ἣν ἐπέργευσεν, which act of omnipotence God, as the principal cause (see Pearson, *Creed*, Art. v. Vol. I. p. 301, ed. Burt.), displayed in Christ, and in Him in us ('innuit efficaciam Dei in credentibus,' Cocc.) who share the humanity he vouchsafed to take, and are spiritually risen with our risen Lord; see Stier in *loc.* p. 172. The reading ἐνήργηκεν (AB; Cyr., Procop.) is adopted by *Lachm.*, *Mey.*; but appy. on insufficient evidence.

ἐν τῷ Χριστῷ] 'in Christ,' in Him as our spiritual Head; ἐν here being no mere 'nota dativi,' a construction now exploded in the N. T. (see Winer, *Gr.* § 31. 8, p. 195), but correctly indicating the *substratum* of the action; see notes on *Gal.* i. 24. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δὴλον δὲ

ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέθεικε (Theod.), τὸ γὰρ ἀναστὰν ἀνθρώπος, εἰ καὶ Θεὸς ἦν ὡς (Theophyl.). In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St Paul.

ἐγείρας] 'when He raised Him,' Auth. or perhaps better 'in that He raised Him,' Arm.; contemporaneous act with ἐνήργησεν, see notes on *γυμνάσας*, ver. 9.

καὶ ἐκάθισεν] 'and He set Him,' change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see exx. in Winer, *Gr.* § 63. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty ἐπέργεα of God (Father, Son, and Spirit: Pearson on *Creed*, Art. v. Vol. I. p. 302), displayed in the resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, *Scripta Var. Argum.* Art. II.; let these words of Bp. Pearson's however never be forgotten, 'He shall reign for ever and ever, not only to the modified eternity of His mediatorship, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity.' Art. vi. Vol. I. p. 335.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places'

سَمَاءٍ [in cælo] Syr., Goth., Æth.; see notes on ver. 3. It is scarcely possible to doubt that these

ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου,  
17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ

16. *μνείαν ὑμῶν ποιούμενος*] So *Tisch.* with D<sup>3</sup>EKL (FG, Boern., transpose ὑμῶν and ποιούμε.) great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *De W.* e sil., *Alf.*, *Wordsw.*). The omission of ὑμῶν is strongly supported by external evidence, viz. ABD<sup>1</sup>N (not C, Eadie; this is one of its lacunæ); about 10 mss; Clarom., Goth.; Hil. (*Rück.*, *Lachm.*, *Mey.*, approved by *Mill*, *Prolegom.* p. 144?), but is perhaps slightly less probable; esp. as an omission of ὑμῶν owing to the preceding ὑμῶν is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where AB<sup>1</sup>N similarly omit ὑμῶν) is appy. an instructive parallel.

Bengel: comp. ch. vi. 18, Philem. 5. On the meaning of ἀγίους, see notes on ch. i. 1.

16. οὐ παύομαι εὐχαριστῶν] ‘*I cease not giving thanks.*’ In this simple and well-known formula the participle points to a state supposed to be already in existence: see Winer, *Gr.* § 45. 4, p. 308 sq., Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs (e. g. ἀρχίζομαι, Luke xvi. 3) this distinction between part. and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure: see Herm. *Viger*, No. 218; Donalds. *Gr.* § 591; and for a good paper on the general distinction between these uses of the participle and of the infin., Weller, *Bemerk. z. Gr. Synt.*

μνείαν ὑμῶν ποιούμε.] ‘*making mention of you;*’ limitation, or rather specification of the further direction of the εὐχαριστία, comp. 1 Thess. i. 2, Philem. 4, and see notes in locc. ἐπὶ τῶν προσευχῶν μου] ‘*in my prayers,*’ ‘*in orationibus meis,*’ Vulg., Clarom., Goth.; ἐπὶ here being not simply and crudely temporal, ‘*at the time of my prayers*’ (Eadie), but retaining also that shade of local reference of which even the more distinctly temporal examples are not

wholly divested: see Bernhardy, *Synt.* v. 23. a, p. 246, and notes on 1 Thess. i. 2. The prep. thus serves to express the concurrent circumstances and relations, in which and under which an event took place; see Winer, *Gr.* § 47. g, p. 336.

17. ἵνα ὁ Θεὸς κ.τ.λ.] ‘*that the God &c.*’ subject of the prayer blended with the purpose of making it. The exact meaning of this participle both here and in similar passages requires a brief notice. The uses of ἵνα in the N. T. appear to be three: (1) *Final*, indicative of the end, purpose, or object of the action,—the primary and principal meaning, and never to be given up except on the most distinct counter-arguments: (2) *Sub-final*,—occasional force, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it; see esp. Winer, *Gr.* § 44. 8, p. 299, and notes on *Phil.* i. 9: (3) *Eventual*, or indicative of result,—appy. in a few cases, and due perhaps more to what is called ‘*Hebrew teleology*’ (i. e. the reverential aspect under which the Jews regarded prophecy and its fulfilment) than grammatical depravation; compare Winer, *Gr.* § 53. 6, p. 406 sq. After

τῆς δόξης, δὴ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως,  
ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς 18

maturely weighing the evidence adduced by Winer and others, few perhaps will hesitate to characterize Fritzsche's and Meyer's strenuous denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical.

In the present case, independent of the parallelism afforded by numerous similar passages (oh. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. δὴ after the pres. (hoped for, dependent realization, Klotz, *Devar.* Vol. II. p. 622, Bernhardt, *Synt.* XI. 11, p. 407) inclines us distinctly to this *sub-final* or secondary telic use; comp. Winer, § 41. 1. obs. p. 260. On the late and incorrect form δὴ for δόη, see Lobeck, *Phryn.* p. 345, and Sturz, *de Dial. Maced.* p. 52. ὁ Θεὸς τοῦ Κυρίου ἡμῶν.] 'the God of our Lord,' see John xx. 17, Matth. xxvii. 46. 'Deus ejus est quia ex eo natus in Deum est,' Hilar. *de Trin.* iv. 35, p. 96. The somewhat contorted explanations of this and the following clause cited by Suicer (*Thes.* Vol. I. p. 944) may be dispensed with if this only be observed, that 'the word *God* was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.* Qu. II. Vol. II. p. 399. The admirably perspicuous distinctions of the same author, in *Answer to Pref.* Vol. II. p. 415, deserve perusal.

ὁ πατὴρ τῆς δόξης] 'the Father of glory,' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of the characteristic quality: see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 211. It is singular that a mere adjectival resolution

(Rückert), or a poetical and less usual meaning of πατήρ (sc. 'auctor,' Job xxxviii. 28, probably James i. 17, and perhaps Heb. xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W., and Mey.) should so generally have been adopted instead of this simple and grammatical explanation. The use of πατήρ was probably suggested by the foregoing mention of our Lord, while the qualifying gen. δόξης serves appropriately to carry on the reference to the eternal glory of God which pervades the whole of the first paragraph. The reference then of δόξα to the glorified humanity (Stier), or to the divine nature of Christ (Athan., Greg. Naz., see Suicer, *Thesaur.* Vol. I. p. 944), is by no means necessary.

Πνεῦμα σοφίας κ.τ.λ.] 'the Spirit of wisdom and revelation,' the characterizing genitives denoting the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts; compare 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. 1, and on the omission of the article with Πνεῦμα, notes on Gal. v. 5. The favourite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, ἀποκάλ. the objective medium, are not necessary, nor even, as the order (state before means, not *vice versa*) suggests, logically satisfactory; σοφία is simply the general gift of illumination, ἀποκάλ. the more special gift of insight into the divine mysteries: see further remarks in notes on 2 Tim. i. 7.

ἐν ἐπιγνώσει αὐτοῦ] 'in the (full) knowledge of Him,' 'in agnitione [or rather cognitione] ejus,' Vulg., Clarom.; ἐν not being for εἰς (Grot., Wolf), or διὰ (Beza), but, as usual,

καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπὶς τῆς

marking the *sphere* or element in which the action takes place; the knowledge of God (not *Christ*, Calv., who is not referred to before ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; comp. 2 Pet. i. 2, and see esp. Winer, *Gr.* § 48. a, p. 345. 'Εν ἐπιγν. thus belongs to the whole *preceding* clause, not specially to ἀποκαλ., still less to what follows (Chrys., Lachm., al.), both of which connexions would interfere with the parallelism of ver. 15 and 16; πνεῦμα κ.τ.λ. corresponding to πεφωτ. κ.τ.λ., and ἐν ἐπιγν. to εἰς τὸ εἰδέναι.

The ἐν in ἐπιγνώσει may be either *additive* (Eadie), in ref. to the increments of knowledge continually received, or more probably, simply *intensive*, scil. 'cognitio accurata et certa,' Bretschn., Erkenntniss; comp. 1 Cor. xiii. 12, see Rost u. Palm, *Lex.* s. v. ἐπὶ, iv. c. 5, and Delitzsch. on Heb. x. 26.

18. πεφωτισμένους τοὺς ὀφθαλμοὺς κ.τ.λ.] 'having the eyes of your heart enlightened.' Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμοὺς, Peile, Eadie: (b) Accusative clause after δῶη, καὶ being omitted to give the clause an emphatically appositional aspect; see Harless and Stier: (c) Lax construction of part.; πεφωτ. referring to ὑμῶν, and τοὺς ὀφθαλμοὺς being accus. of limiting reference; Winer, *Gr.* § 32. 5. 6, p. 205, Madvig, *Synt.* § 31; comp. Hartung, *Casus*, p. 62. Of these (a) is grammatically doubtful, for though such accusatives undoubtedly *do* exist, esp. in later writers (see Wannowski's elaborate treatise *de Construct. Abs.* iv. 5, p. 146 sq), still they far more generally admit of an explanation from the

context; see Winer, § 32. 7, p. 206, comp. Bernh. *Synt.* iii. 30, p. 133. Again (b) is somewhat doubtful grammatically, on account of the article (see Beng.), and certainly exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to it; see Meyer *in loc.* In (c) the connexion of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e.g. Acts xv. 22; Winer, § 63. 1. 1, p. 500), nor without distinct parallel in classical Greek: see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. This then seems the most probable constr.: πεφωτ. κ.τ.λ. serves to define the result of the gift of the Spirit (comp. Phil. iii. 21 [not *Rec.*], 1 Thess. iii. 13; Winer, *Gr.* § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδέναι) which expresses the purpose of the illumination, not unnaturally lapses into the accusative.

τοὺς ὀφθ. τῆς καρδίας ὑμῶν.] 'the eyes of your heart;' a somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχὴ) of which the καρδία is the imaginary seat; comp. *Acta Thom.* § 28, τοὺς τῆς ψυχῆς ὀφθαλμοὺς, and see esp. Beck, *Seelenl.* iii. 24. 3, p. 94 sq., and notes on 1 Tim. i. 5. On the use and meaning of φωτίζειν here, 'to illuminate with the brightness of inner light,' see esp. Harl. *in loc.*, and contrast Eph. iii. 9, where, as the context shows, the illumination is somewhat less inward and vital; comp. Beck, *Seelenl.* ii. 13. 2, p. 37.

The reading of *Rec.*, ὀφθ. τῆς διαβολας, has only the support of some cursive mss.; Theod., Œcum.

κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, καὶ τί τὸ ὑπερβάλλον 19

al. τίς] 'what.' There appears no reason to adopt in this verse either a qualitative ('cujusnam naturæ,' Wahl, Harl.), or, what is appy. more questionable, a quantitative (ποταπή, πόση Holz., Stier) translation; the ordinary meaning 'what' ('quæ... spes,' Vulg.) is fully sufficient, and includes all more special interpretations. The articles with ἐλπίς and πλοῦτος only serve to point them out as well-known and recognised, and as indirectly alluded to throughout the preceding paragraph: comp. Bernhardy, *Synt.* vi. 27, p. 324. Stallb. Plato, *Crit.* 43 C. ἡ ἐλπίς κ.τ.λ.], 'the hope of His calling,' i.e. the hope which the calling works in the heart; κλήσεως being the gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. 'Ελπίς is thus not objective, τὸ ἐλπιζόμενον (Olsh., Eadie), a meaning scarcely fully substantiated even in Col. i. 5 (comp. notes in loc.), and here certainly unnecessary, but as usual subjective; ἐπὶ ποίαις ἐλπίσι κεκλήμεθα παρ' αὐτοῦ Theod. Like πίστις, it is probably occasionally used in an objective aspect ('objectivirt'), as 'the grounds, the state of hope,' but just as πίστις is not used in the N.T. for 'religio Christiana' (see on Gal. i. 23), so it is very doubtful whether ἐλπίς ever fully amounts to 'res separata,' as asserted by Suicer, *Thesaur.* s. v. Vol. I. p. 1095. τίς ὁ πλοῦτος κ.τ.λ.] 'what the riches of the glory of His inheritance;' a noble accumulation of (possessive) genitives, setting forth the κληρονομία on the side of its glory, and that glory on the side of its riches. All adjectival solutions, it need scarcely be said, are wholly inadmissible; see notes on ver. 6, and Winer, *Gr.* § 30. 3. 1, p. 171 sq.

The prefixed καὶ is omitted by Lachm. with ABD<sup>1</sup>FGN<sup>1</sup>; 59; Clarom., Sangerm., Amit., Goth., al., but perhaps rightly retained by Tisch., Mey., al., with D<sup>3</sup>EKLN<sup>4</sup>; nearly all mss.; Copt., Syr. (both), Vulg., al.; Orig. cat., Chrys., Theod.; as the καὶ in the third member (ver. 19) might have so easily suggested an omission in the second. ἐν τοῖς ἀγίοις] 'among the saints,' a semilocal clause appended to τίς (ἐστίν) ὁ πλοῦτος κ.τ.λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πλοῦτος τῆς δόξης τῆς κληρ. is peculiarly found, felt, and realized: comp. Col. i. 27, and see Meyer, *h. l.* Harless connects ἐν τοῖς ἀγίοις with κληρον. αὐτοῦ, an interpretation exegetically tenable (see Stier in loc. p. 161 sq.), but, on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek, as the somewhat sweeping language of Alf. in loc. would lead us to conclude. For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ.τ.λ. Job xlii. 15, &c., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anathorous; see notes on ver. 15. If however ἐν τοῖς ἀγ. be immediately connected with the unexpressed ἐστίν, the omission of the article will be less sensibly felt (comp. Winer, *Gr.* § 19. 2. b, p. 114), and the harmony in the three clauses fully preserved: the first, ἐλπίς κ.τ.λ. being stated generally; the second, πλοῦτος κ.τ.λ. more nearly specialized by ἐν τοῖς ἀγ., the sphere in which it is found; the third, τὸ ὑπερβάλλον κ.τ.λ. by εἰς ἡμᾶς, the



μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας  
20 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν

living objects towards whom it is and will be exercised.

19. καὶ τί τὸ ὑπερβ. κ.τ.λ.] *'and what (is) the exceeding greatness of His power;'* specification of that by which hope becomes quickened and realized; *ὅση τις περιέσται κτήσεις ἀγαθῶν τοῖς τοῦ Θεοῦ ἁγίοις ἐπὶ τοῦ μέλλοντος αἰῶνος*. Theod.-Mops. Chrys., Theoph., and Eecum. refer this clause simply to the present life. This is doubtful, as the foregoing expressions *ἐλπὶς* and *κληρονομία* (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse, seem to point *primarily* to the power of God which shall *hereafter* quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a kind of climax,—the *hope* which the calling awakens,—the exhaustless and inexpressible *glory* (Chrys.) of that inheritance to which hope is directed,—the limitless *power* that shall bestow it. Still the individualizing *εἰς ἡμᾶς* seems to show that a *secondary* reference to the *present* quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

*εἰς ἡμᾶς τοὺς πιστ.*] *'to us-ward who are believing;'* objects towards whom the exceeding greatness of the power is displayed: the *εἰς ἡμᾶς* not being dependent on *τῆς δυνάμ. αὐτοῦ* (Harl., citing 2 Cor. xiii. 4, where however *εἰς ὑμᾶς* is most probably to be joined with *ζήσομεν*, see Mey. *in loc.*), but, as in the preceding member, on *τί (ἐστὶ)*; and *εἰς* having its regular and primary sense of ethical direction, admirably expressed by *'to us-ward,'* A. V. from *Tynd.*; comp. Winer, *Gr.* § 49. a. c. δ, p. 353. The second and third clauses, *τὸς ὁ πλοῦτος κ.τ.λ.* and *τί τὸ ὑπερβ.*

κ.τ.λ., are thus perfectly symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause *εἰς ἡμᾶς* being structurally parallel to the preceding *ἐν τοῖς ἁγίοις*, while at the same time it prepares us for the latent apposition suggested by the *ἐν Χρ.* which follows; see Stier *in loc.*, p. 155.

κατὰ τὴν ἐνέργειαν does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not however especially to *πιστεύοντας* (Rück.), for such a connexion, though doctrinally unexceptionable (see Col. ii. 12), is *exegetically* unsatisfactory from its interpolation of an unlooked-for idea, viz. the origin and antecedents of faith. The reference then is simply to the whole clause, not however as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with the full ethical force of *κατὰ* (*'measure,' 'proportion,'* Bernhardt, *Synt.* v. 20. b, p. 239), as a definition of its mode of operation (Eadie), a mighty *measure*, a stupendous *exemplar* by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized; comp. Ignat. *Trall.* 9, where however the *ὁμολωμα* of the *ἐργεσις* is more alluded to than in the present passage. As the meaning of *κατὰ* here falls short of *'proper'* (comp. Griesb. *Opuscula*, II. 5), so it certainly transcends that of mere similitude.

τοῦ κράτους τῆς ἰσχύος αὐτοῦ] *'the strength of His might,'* *'robust potentia,'* Æth., scil. the strength which appertains to, is evinced by His *ἰσχυς*: neither a Hebraism (Holzh.), nor a

ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ  
ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω 21

20. ἐκάθισεν] So *Rec.*, *Tisch.*, with DEFGKL; most mss.; Clarom., Boern., Goth., Copt., Syr.; Chrys., Theodoret. καθίσας (*Lachm.*) has the support of ABN; about 14 mss.; Aug., Vulg.; Eus., Cyr.: αὐτὸν is added by AN; 4 mss.; Eus., Procop.

mere cumulative form of expression (Küttn.), but a specification of the outcoming and exhibition of that power which is the divine attribute; see ch. vi. 10, Dan. iv. 27. Each word has thus its distinct and proper force: *ἐγχευς*, as its derivation (*ἐγχω*, *ἐχω*) implies, refers rather to *passive* inherent power, Mark xii. 30; *κράτος* (KPA, KAP, cogn. with *κῆρα*, comp. Benfey, *Wurzellex.* Vol. II. 178) to power evinced in *action*; see Luke i. 51. The striking force of the expressions here used to specify this 'eminent act of God's omnipotency' is well illustrated by Pearson, *Creed*, Art. v. Vol. II. p. 222 (ed. Burt.).

20. ἣν ἐνήργησεν] 'which He wrought,' scil. ἣν ἐπέργειαν, which act of omnipotence God, as the principal cause (see Pearson, *Creed*, Art. v. Vol. I. p. 301, ed. Burt.), displayed in Christ, and in Him in us ('innuit efficaciam Dei in credentibus,' Cocc.) who share the humanity he vouchsafed to take, and are spiritually risen with our risen Lord; see Stier *in loc.* p. 172. The reading ἐνήργηκεν (AB; Cyr., Procop.) is adopted by *Lachm.*, *Mey.*; but appy. on insufficient evidence.

ἐν τῷ Χριστῷ] 'in Christ,' in Him as our spiritual Head; ἐν here being no mere 'nota dativi,' a construction now exploded in the N. T. (see Winer, *Gr.* § 31. 8, p. 195), but correctly indicating the *substratum* of the action; see notes on *Gal.* i. 24. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δῆλον δὲ

ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέθεικε (Theod.), τὸ γὰρ ἀναστὰν ἀνθρώπος, εἰ καὶ Θεὸς ἦν ὡς Θεοφύλ.). In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St Paul.

ἐγείρας] 'when He raised Him,' Auth. or perhaps better 'in that He raised Him,' Arm.; contemporaneous act with ἐνήργησεν, see notes on *γνώσας*, ver. 9.

καὶ ἐκάθισεν] 'and He set Him,' change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see *exx.* in Winer, *Gr.* § 63. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty ἐπέργεια of God (Father, Son, and Spirit: Pearson *on Creed*, Art. v. Vol. I. p. 302), displayed in the resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, *Scripta Var. Argum.* Art. II.; let these words of Bp. Pearson's however never be forgotten, 'He shall reign for ever and ever, not only to the modifcated eternity of His mediatorship, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity.' Art. vi. Vol. I. p. 335.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places'

ܡܠܟܐ [in cœlo] Syr., Goth., Æth.; see notes on ver. 3. It is scarcely possible to doubt that these

πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος,

words have here a *local* reference. The distinctly local expressions, ἐκδοθῆσεν, ἐν δεξιᾷ,—the Scripture doctrine of Christ's literal and local ascent (Mark xvi. 19, al.),—His regal session in heaven in His glorified and resplendent Body (Acts vii. 56, ἐστῶτα ἐκ δεξιῶν al., see Phil. iii. 30),—His future literal and local judiciary descent (Acts i. 11, δὲν τρόπον ἐθεύσασθε αὐτὸν πορευόμενον),—all tend to invalidate the vague and idealistic 'status cælestis' urged by Harless *in loc.* The choice of the more general expression, ἐν τοῖς ἐπουρανίοις, 'in the heavenly regions' (comp. ch. iv. 10), rather than the more specific ἐν τοῖς οὐρανοῖς was perhaps suggested by the nature of the details in ver. 21.

The reading οὐρανοῖς (*Lachm.* with B; al.; Victorin., Hil.) has weak external support, and seems an almost self-evident gloss.

21. ὑπεράνω] 'over above,' 'supra,' Vulg., Clarom., 'ufaro,' Goth.; not 'longe supra,' Beza, and so Auth., Alf., al.: specification of the nature and extent of the exaltation. The intensive force which Chrys. and Theophyl. find in this word, ἵνα τὸ ἀκρότατον ὕψος δηλώσῃ, and which has recently been adopted by Stier and Eadie, is very doubtful; as is also the assertion (Eadie) that this prevails 'in the majority of passages' in the LXX: see Ezek. i. 26 (*Alex.*), viii. 2, x. 19, xi. 22, xliii. 15, and even Deut. xxvi. 19, xxviii. 1. Such distinct instances as Ezek. xliii. 15, and in the N. T., Heb. ix. 5, the similarly unemphatic use of the antitheton ὑποκάτω in John i. 51, Luke viii. 16, and the tendencies of Alexandrian and later Greek to form duplicated compounds (see Peyron, *ad Pap. Taurin.* Vol. I. p. 89), make it highly probable that ὑπεράνω,

both here and ch. iv. 10, implies little more than simple local elevation. So too Syr. and appy. all the ancient Vv. πάσης ἀρχῆς κ.τ.λ.] 'all (every) rule and authority and power and lordship:' no parenthesis, but a fuller explanation of ἐν τοῖς ἐπουρανίοις; see Winer, *Gr.* § 64. 1. 2, p. 614 (ed. 5). The context and the illustrations afforded by ch. iii. 10, Col. i. 16, and 1 Pet. iii. 22, seem to preclude any mere generic reference to all forms of power and dominion (Olsh.), or any specific reference to the orders of the Jewish hierarchy (Schoettg.), or the grades of authority among men (see ap. Pol. *Syn.*). The abstract words (δυνάμεων τῶν οὐράνιων ἡμῶν δόγματα Chrys.) seem to be designations of the orders of heavenly Intelligences, and are used by St Paul in preference to any concrete terms (ἀγγέλων, ἀρχαγγέλων κ.τ.λ.) to express with the greatest amplitude and comprehensiveness the sovereign power and majesty of Christ; εἰ τι ἐστὶν ἐν τῷ οὐρανῷ, πάντων ἀνώτερος γέγονε Chrys., see Calv. *in loc.* As this verse relates to Christ's exaltation in heaven rather than His victory over the powers of hell (1 Cor. xv. 24, comp. Rom. viii. 38), reference is probably made exclusively to good Angels and Intelligences, 1 Tim. v. 21. Any attempt to define more closely (see authors cited in Hagenbach, *Hist. of Doctr.* § 131, Petavius, *de Angelis*, II. 1, Vol. III. p. 101 sq.) is alike presumptuous and precarious: see the excellent remarks of Bp. Hall, *Invisible World*, Book I. § 7. On the nature of Angels, consult the able treatise by Twisten, *Dogmatik*, Vol. II. esp. § 1. 4, the essay by Stuart, *Bibliotheca Sacra* for 1843, pp. 86—154, Ebrard, *Dogmatik*, § 228 sq.

καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, καὶ πάντα 22

Vol. I. p. 276, and the remarks of Lange, *Leb. Jes.* Part II. p. 41 sq.

καὶ παντὸς ὀνόματος] 'and, in a word, every name named;' concluding and comprehensive designation; καὶ having here that species of *adjunctive* force according to which a general term is appended to foregoing details: see Winer, *Gr.* § 53. 3, p. 388, notes on *Phil.* iv. 12, Fritz. *Matth.* p. 786. Πᾶν ὄνομα is not 'every title of honour' (Grinf. *Scholl. Hell.*), a particular explanation to which ὀνομαζ. (which has always its simple meaning in the N. T., even in Rom. xv. 20, see Fritz.) is distinctly opposed,—nor is it used in reference to Heavenly Powers which are δακτονόμαστοι (*Theophyl.*),—nor even as a generic representation of the foregoing abstract nouns (Wahl, Harless),—but simply with reference to everything in existence ('quicquid existit,' Beza), personal or impersonal, 'everything bearing a name and admitting designation;' comp. Col. i. 16, where a similar latitude is implied by the four times repeated *ἐντε*, and see notes *in loc.*

οὐ μόνον κ.τ.λ.] clause appended not to ἐκάθισεν (Beza, Koppe), but to παντὸς ὀνόμ. ὀνομαζ., to which it gives a still further expansion, both in respect of time and locality, i. e. everything named whether now or hereafter, in the present state of things or the world to come; παντὸς ῥητοῦ καὶ ὀνομαστοῦ, οὐ μόνον τοῦ ἐνταῦθα ὀνομαζομένου, ἀλλὰ καὶ τοῦ ἐκεῖθεν δυναμένου ῥηθῆναι καὶ ὀνομασθῆναι (Ecum.

τῷ αἰῶνι τούτῳ] 'this world,' scil. 'this present state of things,' 'systema rerum,' Beng. With regard to the meaning of αἰών it may be observed that in all passages where it occurs a *temporal* notion is more

or less apparent. To this, in the majority, an *ethical* idea is united, so that ὁ αἰὼν οὗτος, as Olsh. has observed, is 'the temporary and terrestrial order of things in which sin predominates' (comp. Gesen. *Lex.* s. v. עוֹלָם, B), to which αἰὼν μέλλων (= βασιλεία Θεοῦ), the holy state of things founded by Christ, is the exact contrast; see his *Comment. on Matth.* xii. 31, 32, and Neander, *Planting*, Vol. I. p. 500, 501 (Bohn). In a few passages like the present a *semi-local* meaning seems also superadded, causing αἰών to approach in meaning to κόσμος, though it still may be always distinguished from it by the temporal and (commonly) ethical notions which ever form its background; see notes, ch. ii. 2.

22. καὶ πάντα ὑπέταξεν κ.τ.λ.] 'and put all things under His feet;' further specification of the majesty of Christ,—not only the highest conceivable exaltation (ver. 21), but the most unbounded sovereignty. The strong similarity of the language scarcely leaves a doubt that here and Heb. ii. 8, there is a distinct *allusion* to Psalm viii. 7, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ: comp. Gen. i. 28. Nor is this due to any 'rabbinisch-typischer Interpretationsweise' (Mey.) on the part of St Paul, but to a direct reference under the guidance of the Spirit to a passage in the O. T. which in its primary application to man involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man's future exaltation in Christ, even more fully than Tholuck and even Hengstenberg *in loc.* appear to admit. The reference thus seems less to the

ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν  
23 κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ

subjugation of foes, as in 1 Cor. xv. 27 (Hamm., Stier), than to the limitless nature of Christ's sovereignty, which the words ὑπὸ τοὺς κ.τ.λ. (ἡ ἐσχάτη ὑποταγή, Chrys.) still more heighten and enhance.

On this and the next verse see a sound sermon by Beveridge, in which the three points, Christ's headship over all things, His headship to the Church, and His relation to it as His body, are well discussed; *Serm. xxxii.* Vol. II. p. 124 sq. (A.-C. Libr.)

ἔδωκεν is not synonymous with [ἰδ], ἔθηκεν, ἔστησεν (Wolf, Holz., and even Harl.), either here or ch. iv. 11, but (as the dat. ἐκκλησίᾳ and the emphatic position of αὐτὸν seem to suggest) retains its primary and proper sense. The meaning then seems to be, 'Though He was so exalted and so glorified, yet even HIM did God, out of his boundless mercy and beneficence, give to the Church to be its head.'

κεφαλὴν ὑπὲρ πάντα] 'head over all things.' The exact construction and immediate reference of these words is not perfectly clear. Ὑπὲρ πάντα evidently qualifies κεφ., not however as an immediate and adjectival epithet ('summum caput,' Beza, Conyb.), but as an accessory and quasi-participial definition, i. e. ὑπερέχουσιν πάντων, πάντα being used in exactly the same general sense as before, without any limiting reference to τῇ ἐκκλ. (Harl.), or any implied contrast to other subordinate heads, Apostles, Prophets, &c. (Olish.). The accus. κεφ. may be regarded either as (a) a simple appositional accus. to the preceding αὐτόν, a second κεφ. being supplied (per brachylogiam) before τῇ ἐκκλ.,—'He gave Him, Head over all, (as Head) to his Church;'

comp. Jelf. *Gr.* § 893. c.; or (b) as an accus. of further predication, serving to complete the notion of the verb, and forming a species of tertiary predicate (Donalds. *Gr.* § 489); 'He gave Him as Head over all,' i. e. 'in the capacity of head over all:' comp. Madvig, *Synt.* § 24. a, and see the various exx. in Donalds. *Gr.* § 490. Of these (a) was adopted in ed. 1 (so also Stier, Mey.), and it coincides in meaning with the ungrammatical order (ἔδωκεν αὐτόν [δύνα] ὑπὲρ πάντα κεφ. τῇ ἐκκλ.) of Syr., Æth.-Platt, Chrys., al., but is, grammatically considered, less simple than (b), and, considered exegetically, but little different in meaning: if God gives Christ to the Church, and Christ at the same time is Head over all things (tertiary predication), He becomes necessarily head to the Church. It seems best then, with Syr.-Phil. (appy.), Vulg. ('caput supra omnem ecclesiam'), Clarom., Arm., to adopt the latter view; comp. Alf. *in loc.*

23. ἣτις] 'which indeed:' not exactly 'ut quæ,' Meyer, 'but 'quæ quidem,' the force of the indef. relative being here rather explanatory than causal, and serving to elucidate the use and meaning of κεφαλὴ by the introduction of the corresponding term σῶμα. On the uses of ὅστις, see notes on Gal. iv. 24. τὸ σῶμα αὐτοῦ]

'His body,' not in any merely figurative sense, but really and truly; the Church is the veritable body of Christ mystical (ch. iv. 12, 16, esp. v. 30), no mere institution subject to Him as to a κεφαλὴ used in any ethical sense, but united to Him as to a κεφαλὴ used in its simple and literal sense; ἵνα γὰρ μὴ ἀκούσας κεφαλὴν ἀρχὴν τινα καὶ ἐξουσίαν νομίση, σωματικῶς φησὶν

σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν  
πληρουμένου.

ἡμῶν ἐστὶ κεφαλὴ· Œcum. This great and vital truth, and the nature of our union with Christ which it involves and implies, is well illustrated in the beautiful treatise of Bp Hall, *Christ Mystical*, esp. ch. VII.

τὸ πλήρωμα κ.τ.λ.] 'the fulness, &c.:' apposition to the preceding τὸ σῶμα αὐτοῦ, designed still more to expand the full meaning of the preceding identification of the Church with the Lord's body, the general truth conveyed being τὸ πλήρωμα τοῦ Χριστοῦ ἡ ἐκκλησία· Chrys. The special meaning and reference of these mysterious words has been greatly contested. This however seems clear (esp. after the long and careful note of Fritz. *Rom.* xi. 12, Vol. II. p. 469), that πλήρωμα is here used passively, and that of its two passive meanings, (a) *id quod impletum est*, and (b) *id quo res impletur* (see notes on *Gal.* iv. 4), the former, sc. τὸ πεπληρωμένον, though less common (comp. Lucian, *Ver. Hist.* II. 37, δύο πληρωμάτων, 'manned ships'), is here alone applicable. The Church then is τὸ πεπληρωμένον, not however in the sense 'plenum Christi agmen,' 'hominum a Christo impletorum cetera,' as Fritz. paraphrases; but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as it were, of all the gifts, graces, and blessings of Christ: comp. Philo, *de Præm. et Pæn.* p. 920, where the soul is called a πλήρωμα ἀρετῶν, and contrast the opposed κένωμα, as used by the Gnostics to express the void world of sense: Baur, *Gnosis*, p. 157, 462 (cited by Mey.).

τοῦ τὰ πάντα κ.τ.λ.] 'of Him who filleth all things with all things,' 'qui rerum universitatem omnibus rebus

[sibi] implet,' Fritz.; ἐν being here used in its instrumental sense (see notes on 1 *Thess.* iv. 18), as serving to specify that with which the filling takes place (see ch. v. 18), and πᾶσιν being used with an equal latitude to τὰ πάντα (ver. 22) as implying not only 'all blessings' (Eadie), but 'all things' unrestrictedly; for by Christ was the whole Universe made, and all things therein: see Col. i. 16, and comp. in ref. generally to the terms of the expression, Philo, *Sacrif. Cain*, § 18, Vol. I. p. 175 (ed. Mang.), πεπληρωκὼς πάντα διὰ πάντων. It has been doubted whether πληροῦσθαι is (a) passive, as Vulg., Clarom., Chrys., al.; or (b) middle, as Syr., Copt., Goth., Arm., whether in a purely active sense (Xen. *Hell.* VI. 2. 14, 35, see exx. in Rost u. Palm, *Lxx.* s.v. Vol. II. p. 956), or perhaps, as this unique use of the middle in the N.T. suggests, in a specially reciprocal sense 'sibi implere.' Of these the latter alone seems admissible, as the idea of Christ receiving completion in His members (Est., comp. Harl.) implies restrictions little accordant with the inclusive τὰ πάντα. The meaning then of the whole would seem to be, that the Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities, of which they are composed. And this, as both the parallelism of τὸ σῶμα αὐτοῦ and τὸ πληρ. κ.τ.λ. and the absence of any hint of a change of person seem distinctly to suggest, must be referred, not to God (Theod., Alf.), but to Christ; see esp. ch. iv. 10.

On the doctrine of the omnipresence of Christ, an eternal

II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παρα- You too who were  
quicken'd, rais'd, and even enthroned with and in Christ, to show all ages  
the riches of His grace and love. Your salvation is by grace not works.

truth of vital importance (Bull, *Def. Fid. Nic.* § 4. 3. 1 sq., Waterland, *Sermon*, VII. 3, Vol. II. p. 164), to which this verse seems to allude, see notes on ch. iv. 10, Jackson, *Creed*, Book XI. 3. 10 sq., and the calm and conciliatory observations of Martensen, *Dogmatik*, § 177 sq. Well and clearly has it been said by Andrewes, 'Christ is both in Heaven and earth: as He is called the Head of His Church, He is in Heaven, but in respect of His body which is called Christ He is on earth,' *Serm.* XII. Vol. V. p. 407.

The omission of τὰ (*Rec.*) is opposed to all the MSS. and to the majority of mss., and adopted by none of the best recent editors.

CHAPTER II. 1. Καὶ ὑμᾶς] 'And you also,' 'you too;' special address and application of the foregoing to the case of the readers; καὶ neither (a) simply connecting the verse with what precedes, sc. καὶ ὑπέταξεν, καὶ ἔδωκεν, καὶ ὑμᾶς κ.τ.λ. (*Lachm.*), as ver. 23 is plainly a conclusion of the foregoing clause; nor (b) serving to introduce a special exemplification of the general act of grace in ver. 23 (Peile), as the force of the correlation between νεκροὺς and συνεζωσεν. is thus seriously impaired; but rather (c) applying what has been said to the ὑμᾶς, to which word it gives emphasis and prominence. The Ephesians are reminded how they also had experienced in their moral death the energy of the same quickening power which raised Christ from physical death (ch. i. 20), the ascensive force of καὶ being just perceptible in the implied parallelism between the νέκρωσις ψυχικὴ in the case of the Ephesians (see next note), and

the νέκρωσις σωματικὴ on the part of Christ; comp. Klotz, *Devar.* Vol. II. p. 636.

The connexion has also its difficulties. According to the most simple view, ver. 1, after having its structure interrupted by the two relational sentences, ver. 2, 3, is renewed in ver. 4 (not ver. 5, Schott.) by means of δὲ resumptive (*Herm. Viger*, No. 544), and there further elucidated by the interpolated nominative Θεός, expanded in application by the more comprehensive ἡμᾶς, and concluded in ver. 5; see Theoph. *in loc.*

ὄντας νεκρούς] 'being dead,' sc. spiritually; νέκρωσις οὐκ ἡ σωματικὴ ἡ ἐκ τοῦ Ἀδάμ ἀρξαμένη, ἀλλὰ ἡ ψυχικὴ ἡ ἐξ ἡμῶν συνισταμένη. Theophyl.; compare Bramhall, *Castig.* III. 2, Vol. IV. 233 (A.-C. Lib.). The proleptic reference to physical death scil. 'certo morituri' (Mey.), seems irreconcilable with the context. The πλοῦσιος ὢν ἐν ἐλέει, which seems to specify God's mercy in extending the exercise of His resurrectionary power, would thus lose much of its appropriateness, and the particle καὶ (ver. 5) its proper ascensive force. On this and the two following verses, see a good practical sermon by Usher, *Serm.* IV. Vol. XIII. p. 45 (ed. Elringt.).

τοῖς παραπτώμασιν κ.τ.λ.] 'by the trespasses and sins which ye had committed,' 'delictis et peccatis vestris,' Vulg., Goth.; not 'in delictis,' *Ec.* Arm.; the dat. being appy. that of the *causa instrumentalis*: see Hartung, *Causa*, p. 79, Winer, *Gr.* § 31.7, p. 194. In the closely parallel passage Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, the same general sentiment is expressed under slightly different relations: here sin is conceived as that

πτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιε- 2  
πατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν

1. ὑμῶν] This word was omitted in ed. 1 with *Rec.* and *Tisch.* (ed. 2) on the authority of KL; great majority of mss.; Chrys., Dam., al.: but in spite of the variation of A (ἐαυτῶν), is now restored on the greatly preponderating authority of BDEFGN; 15 mss.; nearly all Vv.; Theod., al. So *Lachm.*, and *Tisch.* (ed. 1, and 7).

which kills (Olah.), there it is described as the element or state in which the *πέκρωσις* shows and reveals itself; comp. notes in *loc.*

It is doubtful whether the distinction drawn by Tittmann (*Synon.* p. 45) between *παπτ.*, sins *rashly* ('a nolente facere injuriam'), and *ἁμαρτίαι*, sins *designedly* committed, can be fully substantiated; both equally referring to 'peccata actualia,' whether in thought, word, or deed, and differing more in the images ('missing,' 'stumbling') under which they are presented to our conceptions, than in the degree of intention ascribed to the perpetrator; see Fritz. *Rom.* v. 15, Vol. I. p. 324, comp. Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 92 (Clark). Perhaps we may say generally, that *παπτρώματα*, as its derivation suggests, is the more limited term, viz. particular, special acts of sin; *ἁμαρτίαι* [ἀ μέρος, μέρω, Buttm. *Lexil.* No. 15, note] the more inclusive and abstract, embracing all forms, phases, and movements of sin, whether entertained in thought or consummated in act; see Trench, *Synon.* Part II. § 16, and comp. notes on *Col.* ii. 13.

2. ἐν αἷς] 'in which,' not so much with ref. to the prevailing direction (De Wette), as the *sphere* in which they habitually moved. It does not however seem necessary to press the meaning of *περιπατεῖν* ('sphere in which they trod,' Eadie), this being one of those words in the N.T. which

are used with so strong a Hebraistic colouring (see the list, Winer, *Gr.* § 3, p. 31), that in several passages it denotes little more than 'vivere:' see Fritz. *Rom.* xiii. 12, Vol. III. p. 141, Suicer, *Thesaur.* s.v. Vol. II. p. 679. κατὰ τὸν αἰῶνα, κ.τ.λ.] 'according to the course of this world,' Auth.,

ἡσὶ κόσμῳ; σελήνη [mundanitatē mundi hujus] Syr.; the ethical meaning of αἰών here appy. predominating; see on ch. i. 21. In such cases as the present the meaning seems to approach that of 'tendency, spirit, of the age' (Olah.), yet still not without distinct trace of the regular *temporal* notion, which, even in those passages where αἰών seems to imply little more than our 'world' (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) *course*, development, and progress ('ubi aetas mala malam excipit'), that is tacitly associated with the term; see Beng. in *loc.*, and comp. Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 228. Any Gnostic reference (Baur, *Paulus*, p. 433), as St Paul's frequent use of the word satisfactorily proves, is completely out of the question.

κατὰ τὸν ἀρχοντα κ.τ.λ.] 'according to the prince of the power or empire of the air,' soil. the devil; climax to the foregoing member, the contrast being κατὰ Θεόν, ch. iv. 24. Without entering into the various interpretations these difficult words have received, we will here only notice briefly, (1) the



ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν

simple meaning of the words; (2) their grammatical connexion; (3) their probable explanation.

(1) The two cardinal words are ἐξουσία and ἀήρ. The former, like many words in -ία (Bernhardy, *Synt.* I. 2, p. 47), seems to be used, not exactly for ἐξουσία, scil. as an abstract implying the concrete possessors of the ἐξουσία (comp. Dionys. Hal. viii. 44), but as a collective designation of their empire and sovereignty; see esp. Lobeck, *Phryn.* p. 469. 'Αήρ is used thrice by St Paul besides this place, thrice in the rest of the N.T.; (α) 'the air' simply and generally, Acts xxii. 23, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 2; (β) as 'the air,' probably with strict physical reference, Rev. xvi. 17; (γ) as 'the air or sky,' appy. tacitly correlative to γῆ (the seat of the περιλειπόμενοι), 1 Thess. iv. 17. We seem then bound to reject all partial interpretations, e.g. σκόρος (Heinsius, Kütt. ap. Peile), πνεῦμα (Hofm. *Schriftb.* Vol. I. p. 403), and to leave the context to define the specific meaning and application of the word.

(2) The gen. δέρος is not a gen. *objecti*, 'cui potestas est aeris,' Beza; nor *qualitatis*, scil. δέρος, δσώματος (so Chrys. appy., but not the Gk. Fathers generally), but a gen. *of place*, denoting their ἐναέριον διατριβήν (Ecum.), the seat of their spiritual empire; οὐχ ὡς τοῦ δέρος δεσπόζοντα, ἀλλ' ὡς αὐτῷ ἐμφιλοχωροῦντα. Theoph.: compare Bernhardy, *Synt.* III. 33. a, p. 137.

(3) The explanation really turns on the latitude of meaning assigned to ἀήρ. Without venturing to deny that the word may mysteriously intimate a near propinquity of the spirits of evil, it may still be said that the limitation to the physical atmosphere (Mey.) is as precarious in doctrine, as the refer-

ence to some ideal 'atmosphere belting a death-world' (Eadie), or to 'the common parlance of mankind' (Alf.), is too vague and undefined. The natural explanation seems to be this; that as οὐρανός is used in a limited and partial (Matth. vi. 26), as well as an un-circumscribed meaning, so conversely ἀήρ, which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region (ὁ ὑπουράνιος τόπος, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits; see esp. Job i. 7 LXX, ἐμπεριπατήσας τὴν ὑπ' οὐρανόν: comp. Olsh. *in loc.*, and Stuart, *Bibl. Sacra* for 1843, p. 139; see also Hagenbach, *Stud. u. Krit.* Vol. I. p. 479. Quotations out of Rabbinical writings and Greek philosophers will be found in Wetst. and Harl. *in loc.*, but that St Paul drew his conceptions from the former (Mey.) or the latter (Wetst.) we are slow indeed to believe: see the remarks on Gal. iv. 24.

τοῦ πνεύματος] 'the spirit,' scil. the evil principle of action, more specially defined by the succeeding words. The explanation of this gen. is not easy, as exegesis appears to suggest one construction, grammar another. The most convenient assumption, an anomaly of case (gen. for accus. in apposition to τὸν ἀρχ. κ.τ.λ., Heinichen, Euseb. *Hist. Eccl.* v. 20, Vol. II. p. 99), is so doubtful, that it seems best with Winer (*Gr.* § 67. 3, p. 558) to regard the gen. as dependent on τὸν ἀρχοντα, and in apposition with ἐξουσίας: πνεῦμα not referring like ἐξουσία to the aggregate of individual πνεύματα (πάντος ἐναέριου πνεύματος, Theoph.; comp. Eadie, Alf.), a very doubtful meaning, owing to the difference of termination, but to the evil principle

ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ἐν οἷς καὶ ἡμεῖς 3  
πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς

which animated the empire, and emanated from Satan the ruler of it. There is confessedly an exegetical difficulty in the expression τὸν ἀρχ. τοῦ πνεύμ.: this however may be removed, either by supplying a similar but more appropriate substantive out of τὸν ἀρχ., or (what is in effect the same) by observing that τοῦ πνεύματος has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in τοῦ πν. to the Πνεῦμα τὸ ἐκ τοῦ Θεοῦ: comp. 1 Cor. ii. 12. *νῦν* is commonly referred to the period since the redemption, the time of increased Satanic energy and of hottest strife (De W.); comp. Rev. xii. 12. This however is more than the words seem intended to convey. As ποτέ, ver. 2, is again repeated in ver. 3, we find the natural antithesis *νῦν...ποτέ*: the Apostle specifying the *present* active existence in one class, the children of disobedience, of the same spirit which *formerly* wrought not only in his readers but in all: sim. Hammond, and Harless in *loc.*

τοῖς υἱοῖς τῆς ἀπειθ.] 'the sons of disobedience;' a Hebraistic circumlocution nearly equivalent to οἱ ἐξ ἀπειθείας (comp. Fritz. Rom. ii. 8, Vol. I. p. 105), and serving to mark, more vividly than the adjectival construction, the essential and innate disobedience of the subjects, a disobedience to which they belong as children to a parent: comp. ch. v. 6, Col. iii. 6, 1 Thess. v. 5 (notes), 2 Thess. ii. 3; and see Winer, *Gr.* § 34. 3. b, note 2, p. 213, and Gurlitt, *Stud. u. Krit.* 1829, p. 728. 'Ἀπειθεῖα, as in Col. iii. 6 (see critical note in *loc.*), is neither 'diffidentia' (Vulg., Clarom.,

'ungalaubeisais,' Goth.; comp. Æth.), nor ἀπάτη (Chrys.), but 'disobedience'

(ἰλιμω-ε-ἰσο ἰ) [inobedientiae] Syr., Arin.), whether to the message of the Gospel or the mandates of the conscience;—sin, in fact, in its most enhanced form, the violation of the dependence of the creature on the Creator: see Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 91 (Clark).

3. ἐν οἷς] 'among whom,' Auth., scil. ὧν καὶ αὐτοὶ ὄντες, Rück.; not ἐν οἷς sc. παραπτώσαν (Syr., Jer.), in which case ver. 2 would illustrate the ἀμαρτ., ver. 3 the παραπτ. The parallelism (ἐν αἷς...ἐν οἷς) is a specious argument for such a reference (see Stier in *loc.*, p. 252); still, grammatical perspicuity, the studied change to ἀνεστράφημεν, and even more the *very general* nature of the distinction between παραπτώματα and ἀμαρτίαι, are seriously opposed to it: comp. 2 Cor. i. 12, where ἀνεστρ. is similarly used with a double ἐν, the first here (semi-local) referring to the surrounding objects, 1 Tim. iii. 15; the second (ethical) to the element in which they moved, 2 Pet. ii. 18. καὶ ἡμεῖς πάντες] 'even we all;' Jews and Gentiles, not Jews alone (Mey.). As ὑμεῖς (ver. 1, 2) denotes the Gentile world, so it might be argued ἡμεῖς would seem naturally to refer to the Jews. To this however the addition of πάντες presents an insuperable objection, as being almost obviously designed to preclude any such limitation, and to expand to both classes the reference (συμπαρεῖ καὶ ἑαυτὸν, Theod.): we all, both called and reclaimed Jews and converted Gentiles, were once members of that fearful company, the υἱοὶ τῆς ἀπειθείας: comp. Alf. in *loc.*

ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,  
4 καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ· ὁ δὲ Θεός,

τα θελήματα τῆς σαρκὸς] *'the (various) desires of the flesh.'* The plural is not elsewhere found in the N. T. (Acts xiii. 22 is a quotation), though not unusual in the LXX; Psalm cxi. 2, 2 Chron. ix. 12, Isaiah xlv. 28, lviii. 13, al. It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of ἐπιθυμίας. On the true meaning of σὰρξ, 'the life and movement of man in the things of the world of sense,' see Müller, *Doctr. of Sin*, II. 2, Vol. I. p. 352 sq., and esp. notes on Gal. v. 16. τῶν διανοιῶν] *'of the thoughts,'* scil. *'of the evil thoughts'* (comp. διαλογισμοὶ πονηροί, Matth. xv. 19); the ethical meaning however not being due to the plural ('die schwankenden wechselnden Meinungen,' Harl.), but, as Mey. justly observes, to the context; comp. τὰ διανοήματα, Luke xi. 17. It is added, not to strengthen the meaning of σὰρξ (Holzh.), but to include both sources whence our evil desires emanate, the worldly sensual tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other: so Theod. *in loc.*, except that he too much limits the meaning of σὰρξ. On the meaning of δίδουαι, as usually marking the motions of the thoughts and will on the side of their outward manifestations, see Beck, *Seelenl.* II. 19, p. 58. καὶ ἦμεν] *'and we were,'* with great definiteness as to the relation of time, the change of construction from the (*present*) part. to the *oratio directa* being intended to give emphasis to the weighty clause which follows (see notes, ch. i. 20), and also to disconnect it from any possible relation to the present; 'we were children of

wrath by nature,—it was once our state and condition, it is now so no longer.'

τέκνα φύσει ὀργῆς] *'children by nature—of wrath.'* This important clause can only be properly investigated by noticing separately (1) the simple meaning of the words; (2) their grammatical connexion; (3) their probable dogmatical application.

(1) We begin with (a) τέκνα, which is not simply identical with the Hebraistic υἱοί, ver. 2, but, as Bengel felt, is obviously more significant and suggestive; see Steiger on 1 Pet. i. 14. The word arouses the attention; 'we were τέκνα,'—that bespeaks a near and close relation;—but of what? Of God? No,—'of wrath;' its actual and definite objects: see Stier *in loc.* p. 256, and comp. Hofm. *Schriftb.* Vol. I. p. 497. (b) Ὀργή has its proper meaning, and denotes, not τιμωρία or κόλασις itself (Suicer, *Thesaur.* s. v. Vol. II. p. 505), but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice; comp. Rom. i. 18. (c) The meaning of φύσει has been much contested. The general distinction of Waterland (*Second Defence*, Qu. XXIV. Vol. II. p. 723) seems perfectly satisfactory, that φύσει in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, and accidental; or, as Harl. more briefly expresses it, 'das Gewordene im Gegensatz zum Gemachten:' comp. Thorndike, *Covenant of Grace*, II. 10, Vol. III. p. 170 (A.-C. Libr.). The more exact meaning must be determined by the context: comp. Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where φύσει respectively means, (a) transmitted, inborn nature; (β) inhe-

πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ  
ἣν ἡγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παρα- 5

rent nature; (γ) essential nature. The connexion must here guide us. (2) *Connexion.* Φύσει is to be joined with τέκνα, not ὁργῆς (Holzh., Hofm. *Schriftb.* Vol. I. p. 497), and defines the aspect under which the predicate shows itself (see Madvig, *Synt.* § 40); the unusual order [with BKN: ADE FGL reverse it but appy. by way of emendation] appearing to have arisen from a limitation of a judgment which St Paul was about to express unlimitedly: the Jews were the covenant people of God; Jews and Gentiles (ἡμεῖς) could not then equally and unrestrictedly be called τέκνα ὁργῆς: see Müller, *Doctr. of Sin*, iv. 2, Vol. II. p. 306. (3) The doctrinal reference turns on the meaning of φύσει. This the limiting connexion seems to show must imply what is innate; for if it implied 'habitual or developed character' (e.g. Ælian, *Var. Hist.* ix. 1, φύσει φιλόργυρος; see exx. in Wetst., and comp. Fritz. *Rom.* Vol. I. p. 116), there would be little need of the limitation, and little meaning in the assumed contrast to 'filii adoptione,' Estius ap. Poli *Syn.* This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ οἱ λοιποὶ (ἦσαν), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said that the unemphatic position of φύσει renders it doubtful whether there is any special contrast to χάριτι, or any direct assertion of the doctrine of Original Sin; but that the clause contains an indirect, and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless in *loc.* may be consulted with

profit.

4. ὁ δὲ Θεός] 'but God.' Resumption of ver. 1 after the two relational sentences, ἐν αἷς ver. 2, and ἐν οἷς ver. 3; δὲ being correctly used rather than οὖν, as the resumption also involves a contrast to the preceding verse. The declaration of the εἰς of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὁργή. On the use of δὲ after a parenthesis, see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Paritik.* δέ, 3, 2, Vol. I. p. 173: the use of 'autem' in Latin is exactly similar, see esp. Hand, *Turrell.* s. v. § 9, Vol. I. p. 569; Beza's correction of the 'autem' of the Vulg. to 'sed' is therefore not necessary.

πλούσιος ὢν κ.τ.λ.] 'being rich in mercy,' scarcely 'ut qui dives sit,' Beza (comp. Madvig, *Lat. Gramm.* § 366. 2), as the participial clause does not here so much assign the reason, as characterize (in the form of a secondary predicate of time, 'being as He is;' comp. Donalds. *Gr.* § 442. a) the general principle under which the divine compassion was exhibited. The more particular motive (De W.) is stated in the succeeding clause. The expression πλούσιος ἐν (οὐχ ἀπλῶς ἐλεῆμων, Chrys.) occurs James ii. 5, and points to the object or sphere in which the richness is apparent; comp. 1 Cor. i. 5. On the distinction between εἰς and οἰκτιρμός, the former being more generic, the latter more specific and stronger, see Fritz. *Rom.* ix. 15, Vol. II. p. 315. ἣν ἡγάπησεν ἡμᾶς] 'wherewith He loved us;' cognate accus., serving to add force and emphasis to the meaning of the verb; see exx. in Winer, *Gr.*

πτώμασιν συνεζωοποίησεν τῷ Χριστῷ (χάριτί ἐστε  
6 σεσωσμένοι), καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς

§ 32. 2, p. 200, and in Donalds. *Gr.* § 466. The pronoun ἡμᾶς obviously includes both Jewish and Gentile Christians, and is co-extensive with ἡμεῖς πάντες, ver. 3.

5. καὶ ὄντας ἡμᾶς νεκρ.] 'even while we were dead;' καὶ not being otiose (comp. Syr., Æth.), nor the simple copula (Mey.), nor a mere repetition of καὶ from ver. 1, but qualifying ὄντας (Syr.-Phil.), and suggesting more forcibly than in ver. 1 (where it qualifies ὕμᾶς) the might of the quickening power of God which extended even to a state of moral death. Καὶ νεκρὸς κ.τ.λ. would certainly seem a more natural order (Fritz. *Conject. in N. T.*, p. 45; comp. Chrys. τοὺς νεκροὺς . . . τούτους ἐζωσπ.), but as St Paul seems to wish to make their state of death, its permanence and its endurance, more felt than the mere fact of it, the ascensive particle is joined with the participle rather than with the predicate; see Klotz, *Devar.* Vol. II. p. 638.

συνεζωοποίησεν τῷ Χρ.] 'He together quickened with Christ,' not 'in Christ,' Copt., Arm., Vulg., perhaps following the reading συνεζ. ἐν, B; 17, al.; but 'with Christ,'

ⲓⲛⲉⲥⲟⲩⲥⲱⲥ Syr., al.; ἐζωοποίησε κἀκεῖνον καὶ ἡμᾶς Chrys. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage, Col. ii. 13, seem to show that συνεζ. has reference to spiritual life, the life of grace. It is thus not necessary to consider the realization as future (Theod.), nor even with Theoph. (ἡμᾶς δυάμει νῦν, μετ' ὀλίγον δὲ καὶ ἐνεργεῖα) to limit the present degree of it: the aorist has its proper and characteristic force;

what God wrought in Christ He wrought 'ipso facto' in all who are united with Him. Meyer aptly cites Fritz. *Rom.* Vol. II. p. 206, 'ponitur aoristus de re, quæ quamvis futura sit, tamen pro peractâ recte censeatur . . . cum aliâ re jam factâ contineatur.' It is then just possible that συνεζ. may include also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6), but that its primary reference is to an actually existent and spiritual state, it seems very difficult to deny.

χάριτί ἐστε σεσωσμένοι] 'by grace ye have been (and are) saved;' see notes on ver. 8. This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present and actual fellowship with Christ in the quickening, yea and even in the resurrectionary and glorifying power of God; see esp. Origen (*Cram. Caten.*), and comp. Bp. Hall, *Christ Mystical*, ch. v. 1, ad init.

6. συνήγειρεν . . . συνεκάθισεν] 'He raised us with (Him), He enthroned us with (Him).' The simple meaning of these verbs, and esp. of the latter, seems to confine the reference to what is future and objective. Still, as συνεζωοποίησεν, though primarily spiritual and present, may have a physical and future reference,—so here conversely, a present spiritual resurrection and enthronement may also be alluded to: as Andrewes truly says, 'even now we sit there in Him, and shall sit with Him in the end;' *Serm.* VII. Vol. I. p. 115 (A.-C. Libr.). This may be referred (a) to the close nature of our union with Christ, so

ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν 7  
τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος

that His resurrection and exaltation may be said to be actually ours in Him (κεφαλὴ γὰρ ἡμῶν ὁ συνεδρεύων, ἀπαρχὴ ἡμῶν ὁ συμβασιλεύων Theod.); or more simply, (b) to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 20, Rev. i. 6), but strictly speaking future and contingent: compare esp. Rom. viii. 30, where the aorists are used with equal significance and effect.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places;' see notes on ch. i. 3, 20. Bengel has noticed how appropriately St Paul omits the specific ἐν δεξιᾷ of ch. i. 20; 'non dicit in dextrā; Christo sua manet excellentia:' comp. Est. in loc.

ἐν Χρ. Ἰησοῦ must not be connected simply with ἐν τοῖς ἐπουρ. (Peile, Eadie), but with συνήγειρεν and συνεκάθισεν ἐν τοῖς ἐπουρ.: comp. ch. i. 3. At first sight the clause might seem superfluous, but, when more attentively considered, it will be found to define the deep mystical nature of the union: God ἠγειρεν, ἐκάθισεν, ἡμᾶς, not only σὺν Χρ., but ἐν Χρ.: not only with Christ by virtue of our fellowship, but in Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Hooker, *Serm. III. Vol. III. p. 762* (ed. Keble), Ebrard, *Dogmatik*, § 445, Vol. II. p. 323, Martensen, *Dogmatik*, § 176. obs.

7. ἵνα ἐνδείξῃται] 'in order that He might show forth;' divine purpose of the gracious acts specified in ver. 5, 6. The middle voice ἐνδείξασθαι is not used (either here or Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24) with any reference to 'a sample or specimen of what belonged to Him' (Rück., Eadie), but either simply

implies 'for Himself, i. e. for His glory' (comp. Jelf, *Gr.* § 363. 1), 'let be seen' (Peile); or, still more probably, is used with only that general subjective reference, 'show forth his, &c.' (the 'dynamic' middle of Krüger, *Sprachl.* § 52. 8. 5; see Kuster *de Verb. Med.* § 58, and exx. in Rost u. Palm, *Lex. s. v.*), which, owing to the following αὐτοῦ, can hardly be retained in translation. The word occurs eleven times in the N. T. (only in St Paul's Epp. and Heb.), always in the middle voice. In fact, as δέικνυμι is but rarely used in the middle voice, though in a few formulæ (see Ast, *Lex. Plat. s. v.*) it involves a middle sense; so ἐνδείκνυμαι, which is not common in the aot. except in legal forms, may in the middle involve little more than an active meaning; comp. Donalds. *Gr.* § 434, p. 447.

ἐν τοῖς αἰῶσιν τοῖς ἐπερχ.] 'in the ages which are coming.' These words have been unduly limited. Any special references to the then present and immediately coming age ('per omne vestrum tempus,' Mor.), or to the still future kingdom of Christ, the αἰὼν ὁ μέλλων, ch. i. 21 (Harl., Olsh.), seem precluded respectively by the use of the plural and the appended pres. part. ἐπερχομ. The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' 'tempora inde ab apostolicis illis ad finem mundi secutura.' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St Paul believed the Advent of the Lord to be close at hand; see on i

8 αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ

8. διὰ πίστεως] So *Lachm.* with BD<sup>1</sup>FGN; 4 mss.; Chrys., al. In ed. 1, 2, the reading adopted was διὰ τῆς πίστεως with AD<sup>3</sup>EKL: nearly all mss.; Theod., Dam., al. (*Tisch.*); now however the addition of N seems in the present case sufficient just to turn the critical balance.

*Thess.* iv. 15. τὸ ὑπερβάλλον πλούτος] 'the exceeding riches,' an especially and studiously strong expression designed to mark the 'satis superque' of God's grace in our redemption by Christ; comp. ch. iii. 20, 1 Tim. i. 14, and see Andrewes, *Serm.* i. Vol. II. p. 197 (A.-C. Libr.). The neuter πλούτος is adopted with ABD<sup>1</sup>FGN<sup>2</sup> (N<sup>1</sup> omits the verse); 17 67<sup>\*\*</sup>; Orig. (1), and by *Lachm.*, *Tisch.*, and most recent editors.

ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χρ. Ἰησ.] 'in goodness towards us in Christ Jesus,' a single compound modal clause appended to ἐνδείξ.: ἐν χρ. ἐφ' ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes on ch. i. 16), and defining accurately the manner in which God displays 'the riches of His grace,' while ἐν Χ. Ἰ. ('in,' not 'through Christ Jesus,' Auth.; see Winer, *Gr.* § 48. a, p. 347, note 3) specifies, as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this 'notanda repetitio nominis Christi' (contrast the melancholy want of appreciation of this in De W.), and the reiteration of that eternal truth which pervades this divine epistle, — 'nur in Christo Jesu das alles, und anders nicht,' Stier, p. 273; see notes on ch. i. 3.

On the meaning of *χρηστότης* see notes on *Gal.* v. 22.

8. τῇ γὰρ χάριτι] 'For by grace,' confirmatory explanation of the truth and justice of the expression τὸ ὑπερβ.

κ.τ.λ. by a recurrence to the statement made parenthetically in ver. 5. The article is thus not added merely because χάρις 'expresses an idea which is familiar, distinctive, and monadic in its nature' (Eadie), but because there is a retrospective reference to *χάριτι* in ver. 5, where the noun, being used adverbially, is properly anarthrous: see Middleton, *Greek Art.* v. 2, p. 96 (ed. Rose). It may be observed that the emphasis rests on τῇ *χάριτι*, the further member διὰ πίστεως being added to define the weighty ἐστε σεσωσμένοι. *χάρις* is the objective, operating, and instrumental cause of salvation; *πίστις* the subjective medium by which it is received, the *causa apprehendens*, or to use the language of Hooker, 'the hand which putteth on Christ to justification,' *Serm.* II. 31; comp. Waterland, *Justif.* Vol. VI. p. 22, and a good sermon by Sherlock, Vol. I. p. 323 sq. (ed. Oxf.).

ἐστε σεσωσμένοι] 'ye have been (and are) saved.' It is highly improper to attempt to dilute either the normal meaning of the verb ('salvum facio,' 'ad eternam vitam perduco,' see Suicer, *Thesaur.* s.v.) or the proper force of the tense. The perfect indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat' (Poppo, *Progr. de emend. Matth. Gramm.* p. 6); and in short serves to connect the past and the present, while the aorist leaves such a connexion wholly unnoticed; see esp. Schmalfeld, *Synt.* § 56, and comp. Scheuerl. *Synt.* § 32.

ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυ- 9  
χῇσται· αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ 10

5, p. 342. Thus then ἐστὲ σεσωσμ. denotes a present state as well as a terminated action; for, as Eadie justly observes, 'Salvation is a present blessing, though it may not be fully realized.' On the other hand, ἐσώθημεν (Rom. viii. 24) is not ἐν τοῖς σωζομένοις ἐσμέν (Pelle), but simply 'we were saved,' the context ἐλπίζι supplying the necessary explanation. διὰ πίστεως] 'through faith;' subjective medium and condition; see above, and comp. Hammond, *Pract. Catech.* p. 42 (A.-C. Libr.). It is not necessary to adopt here the modification suggested by Bull: 'per fidem hic intelligit obedientiam evangelio præstitam, cujus fides specialiter sic dicta non tantum initium est sed et radix et fundamentum,' *Harm. Apost.* I. 12, 8. The contrast with ἐξ ἔργων, and connexion with χάριτι, seem to show that πίστις is 'reliance on the divine grace' (Waterland, *Justif.* Vol. VI. p. 37), 'the living capacity,' as it is termed by Olsh., 'for receiving the powers of a higher world;' χάρις being thus identical with *imparting*, πίστις with *receiving* love; see Olshaus. on *Rom.* iii. 21, and comp. Usteri, *Lehrb.* II. I. 1, p. 151. καὶ τοῦτο] 'and this,' sc. τὸ σεσωσμ. εἶναι (Theoph. 2), not 'nempe hoc quod credidistis,' Bull, *loc. cit.*, with Chrys., Theod., Theoph. I, al., see Suicer, *Theaur.* Vol. II. p. 728. Grammatically considered, καὶ τοῦτο (= καὶ ταῦτα, Rost u. Palm, *Lex.* s. v. οὗτος, Vol. II. p. 599) might be referred to a verbal notion (τὸ πιστεῦν) derived from πίστις, but the logical difficulty of such a connexion with ἐξ ἔργων (parallel and explanatory to ἐξ ὑμῶν) seems insuperable. Still it may be said that the clause καὶ τοῦτο

κ. τ. λ. was suggested by the mention of the subjective medium πίστις, which might be thought to imply *some* independent action on the part of the subject (comp. Theod.): to prevent even this supposition, the Apostle has recourse to language still more rigorously exclusive.

Θεοῦ τὸ δῶρον] 'of God is the gift,' scil. Θεοῦ δῶρον τὸ δῶρον ἐστὶ: the gen. Θεοῦ, emphatic on account of the antithesis to ὑμῶν, being thus the *predicate*; τὸ δῶρον ('the peculiar gift in question,' τὸ σεσωσμ. εἶναι διὰ τῆς πίστεως) the *subject* of the clause: see Rückert in *loc.* Harl., *Lachm.*, and De W. inclose these words in a parenthesis, but certainly without reason: the slight want of connexion seems designed to add force and emphasis.

9. οὐκ ἐξ ἔργων] 'not of works,' more exact explanation of the preceding οὐκ ἐξ ὑμῶν, and thus standing more naturally in connexion with καὶ τοῦτο than with τὸ δῶρον [ἐστὶ] (Mey.). The sense however in either case is the same. The grammatical meaning of ἐξ ἔργων is investigated in notes on *Gal.* ii. 16; its doctrinal applications are noticed by Neander, *Planting*, Vol. I. p. 419 (Bohn). ἵνα μὴ τις καυχῇ.] 'that no man should boast,' purpose of God, involved in and included in the 'lex suprema' alluded to in the foregoing οὐκ ἐξ ἔργων, comp. *Rom.* iii. 27. The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith (comp. Mackn.), still less was it merely the *result* (Pelle), but was a purpose (ἵνα εὐγνώμονας περὶ τὴν χάριν ποιήσῃ, Chrys.) that was necessarily inseparable from His gracious plan of man's salvation. On the force and use of



Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

ἵνα, see notes on ch. i. 17.

10. αὐτοῦ γὰρ κ.τ.λ.] 'for we are His handiwork,' 'ipsius enim sumus factura,' Vulg.; proof of the foregoing sentences καὶ τοῦτο...δῶρον and οὐκ ἐξ ἔργων; the emphatic αὐτοῦ pointing to the positive statement that the gift of salvation comes from God, and the assertion of our being His (spiritual) πνεῦμα to the negative statement that salvation is not ἐξ ὁμῶν, or as further explained, οὐκ ἐξ ἔργων. If we are God's πνεῦμα, our salvation, our all, must be due to Him (comp. Bramhall, *Castig.* Vol. iv. 232, A.-C. Libr.): if we are a spiritual πνεῦμα (τὴν ἀναγέννησιν ἐνταῦθα ἀνιττεται, Chrys.), spiritually formed and designed for good works, our salvation can never be ἐξ ἔργων (whether of the natural, moral, or ritual law) which preceded that ἀνάγκη: see Neander, *Planting*, Vol. i. p. 476 note (ed. Bohn).

κτισθέντες ἐν Χρ. Ἰησ.] 'created in Christ Jesus,' defining clause, explaining the true application and meaning of the preceding πνεῦμα: compare ver. 15, and the expression καὶ κτίσις, 2 Cor. v. 17, Gal. vi. 15, with notes *in loc.* That the reference of πνεῦμα is not to the physical, and that of κτισθ. to the spiritual creation ('quantum ad substantiam fecit, quantum ad gratiam condidit,' Tertull. *Marc.* v. 17), but that both refer to the spiritual ἀνάγκη, not only appears from the context, but is asserted by the best ancient (οὐ κατὰ τὴν πρώτην λέγει δημιουργίαν, ἀλλὰ κατὰ τὴν δευτέραν, Theod., comp. *Œcum.*), and accepted by the best modern commentators; still it does not seem improbable that the more general and inclusive word πνεῦμα was designed to suggest the

analogy (Harl.) between the physical creation and the spiritual re-creation of man. For a sound sermon on this text see Beveridge, *Serm.* iv. Vol. II. p. 417 sq. (A.-C. Libr.).

ἐπὶ ἔργοις ἀγαθοῖς] 'for good works,' i. e. 'to do good works;' ἐπὶ denoting the object or purpose for which they were created: see Winer, *Gr.* § 48. c, p. 351, notes on Gal. v. 13, 1 *Thess.* iv. 7, and exx. in Raphel, *Annot.* Vol. II. p. 546. On the doctrinal and practical aspects of the clause, see Beveridge, *Serm.* iv. Vol. II. p. 418.

οἷς προητοίμασεν] 'which God afore prepared,'

ⲛⲁⲓⲣⲁⲓⲧⲓ ⲛⲁⲓⲣⲁⲓⲧⲓ [ab initio paravit] Syr., 'prius paravit,' Copt., Æth., 'præparavit,' Vulg., *Clarom.* The construction, meaning, and doctrinal significance of these words, have been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after προητοίμα. (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), οἷς cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply (by the usual attraction) for ἃ: see Winer, *Gr.* § 24. 1, p. 147, and § 22. 4. obs. p. 135. So Vulg., Syr., Copt., al., and the majority of commentators.

(2) Προητοίμα. is not neuter (Beng., Stier): the simple verb is so used, Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent (in regard to things) with προορίζω (in regard to persons), Harl., a paraphrastic translation rightly condemned by Fritz. *Rom.* ix. 23, Vol. II. p. 339, 'aliud est enim parare ἐτοιμάζειν [to make ἔτοιμα, ἔτα, see Rost u. Palm, *Lex.* s. v. ἔτοιμος], aliud designare ὀρίζειν.' Lastly, neither here

Remember that *ye* were once aliens, but have now been brought nigh.

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ 11  
 ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία  
 ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ὅτι 12

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seems to suggest that τὰ ἔθνη κ.τ.λ. is simply in *apposition* to ὑμεῖς. *Ὅτι* and *ποτὲ* are then respectively resumed by *ὅτι* and τῷ καιρῷ ἐκεῖνῳ in ver. 12; see Meyer in *loc.*

τὰ ἔθνη ἐν σαρκί [*Gentiles in the flesh*]. On the correct insertion of the article before ἔθνη (to denote class, category), see Middl. *Gr. Art.* III. 2. 2, p. 40 (Rose); and on its equally correct omission before ἐν (τὰ ἔθνη ἐν σ. forming only one idea), see Winer, *Gr.* § 20. 2. p. 123, notes ch. i. 15, and Fritz. *Rom.* iii. 25, Vol. I. p. 195. 'Ἐν σαρκί is not in reference 'to their natural descent' (Hamm.), nor to their corrupted state (οὐκ ἐν πνεύματι, Theoph., 'unregenerate Gentiles,' Peile; comp. Syr.), but, as the use of the word below distinctly suggests, to the *corporeal* mark; 'præputium profani hominis indicium erat:' Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

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ἐν σαρκὶ χειροποιήτου [*wrought by hand in the flesh*], 'et est opus manuum in carne,' Syr.; a tertiary predication (see Donalds. *Gr.* § 489 sq., and observe the idiomatically exact transl. of Syr.), added by the Apostle reflectively rather than descriptively: 'the cir-

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12. *ὅτι ἦτε*] ‘that ye were,’ resumption of the *ὅτι* in ver. 11, and continuation of the suspended sentence; see notes on ver. 11. *τῷ καιρῷ ἐκείνῳ*] ‘at that time,’ ‘in your heathen state.’ The prep. *ἐν* (here rightly omitted by *Lachm.*, *Tisch.*, with *ABD<sup>1</sup>FGN*; mss.; *Clarom.*, *Sang.*, *Aug.*, al.; *Chrys.*), though occasionally omitted (2 Cor. vi. 2 quotation, Gal. vi. 9), is more commonly, and indeed more correctly, inserted in this and similar forms: comp. Rom. iii. 26, xi. 5, 2 Cor. viii. 13, 2 Thess. ii. 6; and see Wannowski, *Constr. Abs.* III. 1, p. 88, *Madvig*, *Synt.* § 39, and comp. ib. *Lat. Gr.* § 276. *ἦτε ...χωρὶς Χριστοῦ*] ‘ye were...without Christ;’ *χωρὶς* *Χρ.* forming a predicate (Syr.; ‘et nesciebatis Christum,’ *Æth.*), not a limiting clause to *ἦτε ...ἀπηλλοτρ.* (*De W.*, *Eadie*), which would be a singularly harsh construction. The Ephesians, whom St Paul here views as the representatives of Gentilism (*Olah.*), were, in their heathen ante-Christian state, truly *χωρὶς*

*Χρ.*, without *the Messiah*, without the promised Seed (contrast Rom. ix. 4 sq.); now however ‘eum possidetis non minus quam ii quibus promissus fuerat:’ *Grot. in loc.* The two following clauses, each of two parts, more exactly elucidate the significance of the expression.

On the distinction between *ἀπεν* (‘absence of object from subject’) and *χωρὶς* (‘separation of subject from object’), see *Tittmann*, *Synon.* p. 94. This distinction however does not appear to be perfectly certain (comp. Phil. ii. 14, with 1 Pet. iv. 9), and must at all events be applied with caution, when it is remembered that *χωρὶς* is used 40 times in the N. T., and *ἀπεν* only 3 times, viz. *Matth.* x. 29, 1 Pet. iii. 1, iv. 9. Where, in any given writer or writers, there is such a marked preference for one rather than another of two perfectly simple words, it is well not to be hypercritical.

*ἀπηλλοτριωμένοι κ.τ.λ.*] ‘being aliens, or in a state of alienation, from the commonwealth of Israel;’ in opp. to *συμπολιταὶ τῶν ἀγίων*, ver. 19. There is a slight difficulty in the exact meaning and application of the words. Reversing the order, for the sake of making the simpler word define the more doubtful, we may observe that *Ἰσραὴλ* is clearly the theocratic name of the Jewish people, the title which marks their *religious* and *spiritual*, rather than their national or political distinctions; see Rom. ix. 6, 1 Cor. x. 18, Gal. vi. 16. From this it would seem to follow that *πολιτεία*,—

which may be either (a) ‘*reipublicæ forma, status*,’ τῶν πόλιν οἰκούντων τάξις τις, *Aristot. Pol.* III. 1. 1 (comp. *νομίμους πολιτείας* opp. to *παράνομους ἐθισμούς*, 2 Macc. iv. 11, *προγονική πολιτεία*, viii. 17); or (b) ‘*jus civi-*

τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῇ κόσμῳ.

*tatis*, comp. Acts xxii. 28, 3 Macc. iii. 21; or (c) 'vivendi ratio,' comp. 'conversations,' Vulg., Clarom., see Theoph. on ver. 13, and Suicer, *Thesaur.* s. v. Vol. II. p. 795,—is here used only in the first sense, and with a distinctly spiritual application; so Æth.-Platt, Arm., and most modern commentators. The gen. is thus, not that of the 'identical notion,' e. g. δοτυ Ἀθηνῶν (Harl.), but a simple *possessive* gen.,—the 'reipublicæ status' which belonged to Israel.

διπλοτριωμένοι is a noticeable and emphatic word (οὐκ εἶπε κεχωρισμένοι ... πολλὰ τῶν ῥημάτων ἡ ἐμφασίς πολλὴν δεικνύσα τὸν χωρισμόν, Chrys.), which seems to hint at a state of former unity and fellowship, and a lapse or separation (ἀπὸ) from it; see ch. iv. 18, Col. i. 21, Ecclus. xi. 34, 3 Macc. i. 3, and comp. Joseph. *Antiq.* xi. 5. 4, exx. in Kypke, *Obs.* Vol. II. p. 295, and in Schweigh. *Polyb. Lex.* s. v. This union, though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one *spiritual* πολιτεία, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid (Matth. xv. 6, comp. Chrys.); and they parted, only to unite again (ἐθνη καὶ λαοὶ Ἰσραὴλ, Acts iv. 27) in one act of uttermost rebellion, and yet, through the mystery of redeeming Love, to remain thereby (ver. 15, 16) united in Christ for ever.

ξένοι τῶν διαθηκῶν] 'strangers from the covenants,' second and more specializing part of the first explanatory clause. The gen. after ξένος is not due to any quasi-participial power (Eadie), but belongs to the category of the (inverted) *possessive* gen. (Bern-

hardy, *Synt.* III. 49, p. 171), or perhaps rather to the gen. of 'the point of view' ('extraneus quod ad pactorum promissiones attinet,' Beza); see Scheuerl. *Synt.* § 18. 3. a, p. 135. The use of the plural διαθήκαι must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elen., Wolf), nor again unnecessarily extended to God's various covenant-promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the *patriarchs*: see esp. Wisd. xviii. 22, δεκρὸς πατέρων καὶ διαθήκας: 2 Macc. viii. 15, τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας: comp. Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys., Theoph.) was the subject and substratum of all.

ἐλπίδα μὴ ἔχοντες] 'not having hope,' Auth., 'spem non habentes,' Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, scil. ὥστε μὴ ἔχειν ἐλπίδα, 'so that you had no (covenanted) hope,' 'spem promissioni respondentem' (Beng., comp. Harl.);—for (a) the absence of the article shows that ἐλπίδα cannot here be in any way limited, but is simply 'hope' in its most general meaning; and (b) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by μνημονεύετε, ver. 11, 'having (as you must have felt) no hope;' comp. Winer, *Gr.* § 55. 5, p. 428, Herm. *Viger*, No. 267, and the good collection of exx. in Gayler, *Partic. Neg.* ch. IX. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 *Thess.*

Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

*ἵνα*, see notes on ch. i. 17.

10. αὐτοῦ γὰρ κ.τ.λ.] 'for we are His handiwork,' 'ipsius enim sumus factura,' Vulg.; proof of the foregoing sentences καὶ τοῦτο...δῶρον and οὐκ ἐξ ἔργων; the emphatic αὐτοῦ pointing to the positive statement that the gift of salvation comes from God, and the assertion of our being His (spiritual) ποίημα to the negative statement that salvation is not ἐξ ὑμῶν, or as further explained, οὐκ ἐξ ἔργων. If we are God's ποίημα, our salvation, our all, must be due to Him (comp. Bramhall, *Castig.* Vol. iv. 232, A.-C. Libr.): if we are a spiritual ποίημα (τὴν ἀναγέννησιν ἐνταῦθα αὐτὴν τρεῖται, Chrys.), spiritually formed and designed for good works, our salvation can never be ἐξ ἔργων (whether of the natural, moral, or ritual law) which preceded that ἀνδक्तिς: see Neander, *Planting*, Vol. i. p. 476 note (ed. Bohn). κτισθέντες

ἐν Χρ. Ἰησ.] 'created in Christ Jesus,' defining clause, explaining the true application and meaning of the preceding ποίημα: compare ver. 15, and the expression καὶνὴ κτίσις, 2 Cor. v. 17, Gal. vi. 15, with notes *in loc.* That the reference of ποίημα is not to the physical, and that of κτισθ. to the spiritual creation ('quantum ad substantiam fecit, quantum ad gratiam condidit,' Tertull. *Marc.* v. 17), but that both refer to the spiritual ἀνδक्तिς, not only appears from the context, but is asserted by the best ancient (οὐ κατὰ τὴν πρώτην λέγει δημιουργίαν, ἀλλὰ κατὰ τὴν δευτέραν, Theod., comp. Œcum.), and accepted by the best modern commentators; still it does not seem improbable that the more general and inclusive word ποίημα was designed to suggest the

analogy (Harl.) between the physical creation and the spiritual re-creation of man. For a sound sermon on this text see Beveridge, *Serm.* iv. Vol. ii. p. 417 sq. (A.-C. Libr.).

ἐπὶ ἔργοις ἀγαθοῖς] 'for good works,' i. e. 'to do good works;' ἐπὶ denoting the object or purpose for which they were created: see Winer, *Gr.* § 48. c, p. 351, notes on Gal. v. 13, 1 *Thess.* iv. 7, and exx. in Raphel, *Annot.* Vol. ii. p. 546. On the doctrinal and practical aspects of the clause, see Beveridge, *Serm.* iv. Vol. ii. p. 418. οἷς προητοίμασεν] 'which God afore prepared,'

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[ab initio paravit] Syr., 'prius paravit,' Copt., Æth., 'præparavit,' Vulg., Clarom. The construction, meaning, and doctrinal significance of these words, have been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after προητοίμα. (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), οἷς cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply (by the usual attraction) for ἃ: see Winer, *Gr.* § 24. 1, p. 147, and § 22. 4. obs. p. 135. So Vulg., Syr., Copt., al., and the majority of commentators.

(2) Προητοίμα. is not neuter (Beng., Stier): the simple verb is so used, Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent (in regard to things) with προορίσω (in regard to persons), Harl., a paraphrastic translation rightly condemned by Fritz. *Rom.* ix. 23, Vol. ii. p. 339, 'aliud est enim parare ἐτοιμάζειν [to make ἐτοίμα, ἔρα, see Rost u. Palm, *Lex.* s. v. ἐτοιμος], aliud de finire ὀρίζειν.' Lastly, neither here

Remember that ye were once aliens, but have now been brought nigh.

Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ 11  
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*ξένοι τῶν διαθηκῶν* '*strangers from the covenants*;' second and more specializing part of the first explanatory clause. The gen. after *ξένοι* is not due to any quasi-participial power (*Eadie*), but belongs to the category of the (inverted) *possessive* gen. (Bern-

hardy, *Synt.* III. 49, p. 171), or perhaps rather to the gen. of 'the point of view' ('extraneos quod ad pactorum promissiones attinet,' Beza); see Scheuerl. *Synt.* § 18. 3. a, p. 135. The use of the plural διαθήκαι must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elsn., Wolf), nor again unnecessarily extended to God's various covenant-promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the *patriarchs*: see esp. Wisd. xviii. 22, *ἔκρους πατέρων καὶ διαθήκας*: 2 Macc. viii. 15, *τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας*: comp. Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys., Theoph.) was the subject and substratum of all.

*ἐλπίδα μὴ ἔχοντες* '*not having hope*,' Auth., '*spem non habentes*,' Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, soil. *ὥστε μὴ ἔχειν ἐλπίδα*, 'so that you had no (covenanted) hope,' '*spem promissioni respondentem*' (Beng., comp. Harl.);—for (a) the absence of the article shows that ἐλπίδα cannot here be in any way limited, but is simply 'hope' in its most general meaning; and (b) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by *μνημονεύετε*, ver. 11, 'having (as you must have felt) no hope;' comp. Winer, *Gr.* § 55. 5, p. 428, Herm. *Viger*, No. 267, and the good collection of exx. in Gayler, *Partic. Neg.* ch. IX. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 *Thess.*



13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν  
14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐτὸς γάρ

ii. 15. ἀθεοὶ ἐν τῷ κόσμῳ] 'without God in the world;' objective negation (ἀ being here equiv. to οὐ with an adj., Harl.; see however Gayler, *Partic. Neg.* p. 35), forming the climax and accumulation of the misery involved in χωρὶς Χριστοῦ: they were without church and without promise, without hope, and were in the profane wicked world (ἐν τῷ κόσμῳ being in contrast to πολιτ. τοῦ Ἰσρ., and like it ethical in its reference),—without God. Ἄθεος may be taken either with active, neuter, or passive reference, i. e. either denying (see exx. Suicer, *Theol. s. v.*), ignorant of (Gal. iv. 8; 'nesciebatis Deum,' Æth.; ἔρημοι τῆς θεογνωσίας, Theod.; comp. Clem. Alex. *Protrept.* 14), or forsaken by God (Soph. *Œd. Res.* 661, ἄθεος ἄφιλος): the last meaning seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. On the religious aspects of heathenism, see the good note of Harless *in loc.*

13. νυνὶ δέ] 'But now,' in antithesis to τῷ καιρῷ ἐκείνῳ, ver. 12. ἐν Χρ. Ἰησοῦ] 'in Christ Jesus;' prominent and emphatic; standing in immediate connexion with νυνὶ (not ἐγενήθητε, Mey.), which it both qualifies and characterizes, and forming a contrast to χωρὶς Χρ., ver. 12. The addition of Ἰησοῦ, far from being an argument against such a contrast (Mey.), is in fact almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then they were χωρὶς Χρ., separate from and without part in the Messiah; now they were not only ἐν Χριστῷ but ἐν Χριστῷ Ἰησοῦ, in a personal Saviour,

—in One who was no longer their future hope, but their present salvation. The personal reference is appropriately continued by ἐν τῷ αἵματι,—not merely αὐτοῦ, but τοῦ Χρ.; He who poured out His blood, Jesus of Nazareth, was truly Christ.

ἐγγὺς ἐγενήθητε] 'became nigh,' were brought nigh to God's holy and spiritual πολιτεία: οἱ μακρὰν ὄντες τῆς πολιτ. τοῦ Ἰσρ., τῆς κατὰ Θεὸν ἐγγὺς ἐγενήθητε' (Ecum. On the passive form ἐγενήθ. see notes on ch. iii. 7, and on the use of the words μακρὰν and ἐγγὺς in designating Gentiles and Jews (compare the term προσήλυτοι), see the very good illustrations of Schoettgen, *Hor. Heb.* Vol. I. p. 761 sq., and of Wetst. *in loc.*; comp. also Isaiah lvii. 19, Dan. ix. 7 (*Theod.*), and Valck. on Acts ii. 39, cited by Grinfield, *Schol. Hell.* on this verse. The order ἐγεν. ἐγγὺς is adopted by Lachm. with ABN; mas.; Aug., Vulg., Goth., al., but seems due to a mistaken correction of the emphatic juxtaposition μακρὰν ἐγγὺς.

ἐν τῷ αἵματι] 'by the blood;' ἐν having here appy. its instrumental force; see Winer, *Gr.* § 48. a, p. 346. No very precise distinction can be drawn between this use and διὰ τοῦ αἵμ. ch. i. 7. We may perhaps say the latter implies mediate and more simple, the former, immanent instrumentality: comp. Jelf, *Gr.* § 612. 3, Winer, *l. c.* p. 347 note, and notes on 1 Thess. iv. 18.

14. αὐτὸς γάρ] 'For He, and none other than He;' confirmatory explanation of ver. 13, the emphasis resting, not on εἰρήνη ἡμῶν (De W.), but (as the prominent position of ἐν Χρ. Ἰησ. and repetition of Χριστοῦ, ver. 13, seem decisively to show) on

ἐστὶν ἡ εἰρήνη ἡμῶν, ὃ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ  
μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἑχθραν, ἐν τῇ σαρκὶ 15

αὐτός, which is thus no mere otiose pronoun (comp. Thiersch, *de Pentat.* p. 98), but is used with its regular and classical significance; see Winer, *Gr.* § 22. 4. obs. p. 135, and comp. Herm. *de Pronom.* αὐτός, ch. x.

ἡ εἰρήνη ἡμῶν] 'our Peace.' Though the context, and defining participle ὃ ποιήσας, seem very distinctly to prove that εἰρήνη is here used in some degree 'per metonymiam' (comp. 1 Cor. i. 30, Col. i. 27), and so in a sense but little differing from εἰρηνοποιός (Usteri, *Lehrb.* II. 2, p. 253), the abstract subst. still has and admits of a fuller and more general application. Not only was Christ our 'Pacifactor,' but our 'Pax,' the true שָׁלוֹם (Isaiah ix. 6), the very essence as well as the cause of it; comp. Olsh. *in loc.* Thus considered, εἰρήνη seems to have here its widest meaning; not only peace between Jew and Gentile, but also between both and God. In ver. 15 the context limits it to the former reference; in ver. 17 it reverts to its present and more inclusive reference. τὰ ἀμφοτέρα] 'both,' Jews and Gentiles; explained by τοὺς δύο and τοὺς ἀμφοτέρους, ver. 15, 16. We have here no ellipsis of γένη, ἔθνη κ.τ.λ., but only the abstract and generalizing neuter; see exx. in Winer, *Gr.* § 27. 5, p. 160.

καὶ] 'and,' sc. 'namely;' the particle having here its explanatory force: see Fritz. *Rom.* ix. 23, Vol. II. p. 339, Winer, *Gr.* § 53. 3. obs. p. 388, and notes on *Phil.* iv. 11.

τὸ μεσότοιχον τοῦ φραγμοῦ] 'the middle wall of the fence or partition,' scil. between Jew and Gentile. The genitival relation has been differently explained. There is of course no real (Pisc.) or virtual (Beza) interchange of words for τὸν

φρ. τοῦ μεσοτ., nor does τοῦ φραγμοῦ appear to be here either (a) a gen. of the characterizing quality, scil. τὸ διαφράσσω, τὸ διατεχνῶ (Chrys. I, Harl.; comp. Clem. Alex. *Strom.* vi. 13, p. 793, τὸ μεσότοιχον τὸ διαρίζον), or (b) a gen. of identity, 'the middle-wall which was or formed the φραγμός' (Mey.); but either (c) a gen. of origin, τὸ ἀπὸ φραγμοῦ (Chrys. 2), or still more simply (d) a common possessive gen., 'the wall which pertained to, belonged to the fence,'—a use of the case which is far from uncommon in the N.T., and admits of some latitude of application; comp. Donalds. *Gr.* § 454. aa, p. 481 sq.

The exact reference of the φραγμός (גֵּזֶר Buxtorf, *Lex.* s.v. p. 1447) is also somewhat difficult to fix, as both εἰρήνη and ἑχθρα (ver. 15), and indeed the whole tenor of the passage, seem to imply something more than the relations of Jews and Gentiles to each other, and must include the relations of both to God; comp. Alf. *in loc.* If this be so, the φραγμός would seem to mean the Law generally (Zonaras, *Lex.* p. 1822), not merely the ceremonial law (Neander, *Planting*, Vol. I. p. 49, ed. Bohn), nor the 'discrimen præputii' (Beng.), but the whole Mosaic Law, esp. in its aspects as a system of separation; comp. Chrys. *in loc.*, who appositely cites Isaiah v. 2. Whether there is any direct reference to the ἐπίον θυφάκτου λιθίνου (Joseph. *Antiq.* xv. 11. 5) between the courts of the Jews and Gentiles (Hamm.) is perhaps doubtful; see Meyer. We may well admit however, as indeed the specific and so to say localizing φραγμός seems to suggest, an allusion both to this and to the veil which was rent (Matth.

αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,

xxvii. 51) at our Lord's crucifixion; the former illustrating the separation between Jew and Gentile, the latter between both and God. As has been well remarked, the temple was as it were a material embodiment of the law, and in its very outward structure was a symbol of spiritual distinctions; see Stier *in loc.* p. 322, 323.

15. τὴν ἐχθρὰν] 'the enmity,' 'ponenda hic ὑποστιγμή,' Grot.; in apposition to, and a further explanation of τὸ μὲς. τοῦ φρ., to wit, the root of the enmity ('parietem, qui est odium,' Æth.) between Jew and Gentile, and between both and God. The exact reference of ἐχθρὰν has been greatly debated. That it cannot imply exclusively (a) 'the enmity of Jews and Gentiles against God' (Chrys.) seems clear from the foregoing context (comp. ὁ ποιήσας τὰ ἀμφοτέρω ἐν, ver. 14), in which the enmity between Jew and Gentile is distinctly alluded to. That it cannot denote simply (b) 'the reciprocal enmity of Jew and Gentile' (Meyer, comp. Usteri, *Lehrb.* II. 2. 1, p. 253) seems also clear from its appositional relation to μὲς. τοῦ φρ., from the preceding term εἰρήνη, and from the subsequent explanation afforded by τὸν νόμον τῶν ἐντ. κ.τ.λ. The reference then must be to both, sc. to the ἐχθρὰ which was the result and working of the law regarded as a system of separation,—the enmity due not only to Judaical limitations and antagonisms, but also and, as the widening context shows, *more especially* to the alienation of both Jew and Gentile from God; ἐκάρταν ἐχθρὰν καὶ ἐκάρτον μεσότητον ἔλυσε Χριστὸς ὁ Θεὸς ἡμῶν Phot. ap. Æcum. This though not distinctly put forward in ed. 1, and peremptorily rejected by

De W. and Mey., seems, on reconsideration, the only explanation that satisfies the strong term ἐχθρὰ, and the very inclusive context.

ἐν τῇ σαρκὶ αὐτοῦ] 'in His crucified flesh,' comp. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. These words cannot be connected with τὴν ἐχθρὰν (Arm., Chrys., Cocc.), as in such a case the article could not be dispensed with even in the dialect of the N.T., but must be joined as a specification of the manner, or perhaps rather of the instrument,—either (a) with καταργήσας, to which this clause is emphatically prefixed (ed. 1, De W., Mey.), or perhaps more naturally (b) with λύσας (Syr., Æth., Theod., Theoph., Æcum.), to which it subjoins an equally emphatic specification. Stier (comp. Chrys.) extends the ref. of σὰρξ to Christ's incarnate state and the whole tenor of His earthly life ('Fleisches-lebens'); comp. Schulz, *Abendm.* p. 95 sq. This is doubtful: the context appears to refer alone to His death; comp. ver. 13, ἐν τῷ αἵματι; ver. 16, διὰ τοῦ σταυροῦ. On the distinction between the σὰρξ and the σῶμα (the σὰρξ δοθεῖσα) of Christ, comp. Lücke on *John* vi. 51, Vol. II. p. 149 sq.

τὸν νόμον τῶν ἐντ. ἐν δόγμ.] 'the law of ordinances expressed in decrees,' scil. 'the law of decretory ordinances,' comp. Col. ii. 14. The Greek commentators join ἐν δόγμ. with καταργ., referring δόγματα (scil. τὴν πίστιν, Chrys.; τὴν εὐαγγελικὴν διδασκαλίαν, Theod.) to Christian doctrines: this meaning of δόγμα however is untenable in the N.T. Harless (comp. Syr.) retains the same construction, but regards ἐν δόγμ. as defining the sphere in which the action of Christ's death was manifested, 'on the side of, in the matter of decrees.'

ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι 16

This is plausible, and much to be preferred to Fritzsche's expl., 'nova praecepta stabiliendo' (*Dissert. ad 2 Cor.* p. 168); still the article (τοῖς δύο.) seems indispensable, for, as Winer observes (*Gr.* p. 250. ed. 5), both the law and the side or aspect under which it is viewed are fairly definite. We retain therefore the ordinary explanation, according to which ἐν δύο. is closely united with τῶν ἐντολῶν, and therefore correctly anarthrous; see Winer, *Gr.* § 20. 2, p. 123, and notes ch. i. 15. The gen. ἐντολ. thus serves to express the contents (Bernhardy, *Synt.* III. 45, p. 163), ἐν δύο. the definite mandatory form ('legem imperiosam,' Erasm.) in which the ἐντολαὶ were expressed; see Tholuck, *Beiträge*, p. 93 sq., and esp. Winer, *Gr.* § 31. 10. obs. 1, p. 196, ed. 6, but more fully in ed. 5, p. 250.

ἵνα τοὺς δύο κ.τ.λ.] 'that He might make the two in Himself into one new man;' purpose of the abrogation; peace between Jew and Gentile by making them (οὐκ εἶπε μεταβδλῆ, ἵνα δέξῃ τὸ ἐνεργὲς τοῦ γενομένου, Chrys.) in Himself, in His person (not δι' ἑαυτοῦ, Chrys.), into, not merely one man, but one new man; ἓνα ἀνέγκε θεαυμαστόν, αὐτὸς τοῦτο πρῶτον γερόμενος: Chrys. Meier's assertion that καινός has here no moral significance is obviously untenable: comp. ch. iv. 24, and notes *in loc.* The reading is slightly doubtful. *Lachm.* adopts αὐτῷ with ABFN<sup>1</sup>; 10 mss.; Procop.; a more difficult reading, and appy. as strongly attested as ἑαυτῷ [DEGKLN<sup>4</sup>; bulk of mss.], but not improbably due to the frequent confusion between the oblique cases of αὐτός and those of the reflexive pronoun. ποιῶν εἰρήνην]

'so making peace,' scil. between Jews and Gentiles, and between both and God, πρὸς τὸν Θεόν, καὶ πρὸς ἀλλήλους: Chrys.; contrast τὴν ἐχθραν, ver. 15. It may be observed that the aorist is not used (as in ver. 16), but the present: the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creatio,' but simply as extending over and contemporaneous with the whole process of it: comp. Scheuerl. *Synt.* § 31. 2. a, p. 310.

16. καὶ ἀποκαταλλάξῃ τοὺς ἀμφ.] 'and might reconcile us both;' parallel purpose to the foregoing, and stated second in order, though really from the nature of the case the first; the divine procedure being, as De W. observes, stated regressively, ἵνα κτίσῃ ... [ἵνα] ἀποκατ. ... ἀποκτείνας. The double compound ἀποκατ. is used only here and Col. i. 20, 21. In both cases ἀπὸ does not simply strengthen (e. g. ἀποθαυμάζω, ἀπεργάζομαι, Meyer, Eadie), but hints at a restoration to a primal unity, 'reduxerit in unum gregem,' Calv.; comp. ver. 13, and Winer, *de Verb. Comp.* IV. p. 7, 8. Chrys. gives rather a different and perhaps doubtful turn, δεικνὺς ὅτι πρὸ τούτου ἡ ἀνθρωπίνη φύσις εὐκατάλλακτος ἦν, οἷον ἐπὶ τῶν ἀγίων καὶ πρὸ τοῦ νόμου. The profound dogmatical considerations connected with καταλλαγὴ (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with ib. 20) are treated perspicuously by Usteri, *Lehrb.* II. I. 1, p. 102 sq.: see also Jackson, *Creed*, Book X. 49. 3, Pearson, *ibid.* Vol. I. p. 430 sq. (Burton). ἐν ἐνὶ σώματι] 'in one (corporate) body,' scil. in the Church. The reference to the human σῶμα τοῦ Χρ. (Chrys.) is plausible, but on nearer examination not tenable.

τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν  
17 αὐτῷ. καὶ ἐλθὼν εὐηγγελίστατο εἰρήνην ὑμῖν τοῖς μακρὰν

Had this been intended, the order (comp. the position of ἐν τῇ σαρκὶ αὐτοῦ) would surely have been different, if only to prevent this very connexion of τοὺς ἄμφοι. and ἐν ἐνὶ σώμ. which their present juxtaposition so obviously suggests. Moreover, the query of B.-Crus. why Christ's human body should be here designated ἐν σώμα, has not been satisfactorily answered, even by Stier: the application of it to the mystical body is intelligible and appropriate, comp. ch. iv. 4. 'Εν does not thus become equivalent to *eis*, but preserves its proper meaning: they were κτισθέντας *eis* ἓνα ἄνθρ., thus κτισθέντας, Christ reconciles them both ἐν ἐνὶ σώμ. (scil. *δντας*, Olsh.) to God: see Winer, *Gr.* § 50. 5, p. 370. ἀποκτείνας] 'having slain,' i. e. 'after He had slain;' temporal participle, standing in contrast with ποιῶν, ver. 15. The use of the particular word has evidently been suggested by διὰ τοῦ σταυροῦ: not λύσας, not ἀνελών, but ἀποκτείνας, 'quia crux mortem adfert,' Grot.; and thus in the words, though not the application of Chrys., ὥστε μηκέτι αὐτὴν ἀναστῆναι. The ἔχθρα here specified is not merely and exclusively the enmity between Jew and Gentile (comp. ed. 1), but *also*, as in ver. 15, and here even still more distinctly and primarily, the enmity between both and God; μάλλον πρὸς τὸν Θεόν, τὸ γὰρ ἐξῆς τοῦτο δηλοῖ, Chrys., comp. Alf. *in loc.* ἐν αὐτῷ] 'in it,' scil. 'upon it,' Hamm., not 'in corpore suo,' Bengel; see Col. ii. 15 and notes *in loc.* In FG; Vulg. ('in semet ipso'), Syr.-Phil., and several Latin Ff., we find ἐν ἑαυτῷ,—a reading probably owing its origin and support to the

reference of ἐν ἐνὶ σώμ. to Christ.

17. καὶ ἐλθὼν] 'And having come, &c.:' not 'and came' (Auth.), as this obscures the commencement of the new sentence (see Scholef. *Hints*, p. 100), nor 'and coming' (Eadie), as the action described by ἐλθὼν is not here contemporaneous with, but *prior* to that of εὐηγγελίστατο: comp. Bernhardy, *Synt.* x. 9, p. 382. This verse seems clearly to refer back to ver. 14, αὐτὸς γὰρ κ.τ.λ., there being, as B.-Crus. suggests, a faint apposition between Χρ. ἐστιν ἡ εἰρήνη ἡμ., ver. 14, and εὐηγγελ. εἰρήνην, ver. 17; still, as ver. 15 and 16 cannot be considered parenthetical, the connexion is carried on by καί, and the verse is linked with what immediately precedes. 'Ελθὼν thus following ἀποκτείνας will more naturally refer to a spiritual advent (see esp. Acts xxvi. 23), or a mediate advent in the person of His Apostles, than to our Lord's preaching when on earth. The participle ἐλθὼν (no mere redundancy, Raphael. *Annot.* Vol. II. p. 471) in fact serves to give a realistic touch to the whole group of clauses; 'Christ is our peace; yes, and He came, and by His Spirit and the mouths of His Apostles He preached it;' see Hofm. *Schriftb.* Vol. II. 1, p. 338. εἰρήνην] 'peace,' not only τὴν πρὸς τὸν Θεόν (Chrys.), but also τὴν πρὸς ἀλλήλους; see notes ver. 14. The repetition of εἰρήνην is rightly maintained by Tisch. with ABDEFGN; mss.; Vulg., Clarom., Goth., Copt., Æth., Arm.; and many Ff. It gives an emphasis and solemnity to the passage, which is here (though denied by Stier, p. 370, comp. Bengel) especially appropriate. Meyer compares Rom. iii. 31, viii. 15.

καὶ εἰρήνην τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσα- 18  
γωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.  
ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συν- 19

18. **ὅτι δι' αὐτοῦ**] 'seeing that *through Him*,' not merely explanatory, 'to wit that we have' (B.-Crus.), nor yet strongly causal, 'because we have' (Beng.), but with somewhat more of a demonstrative or confirmatory force, 'as it is a fact that, &c.;' compare 2 Cor. i. 5, and see notes on 2 Thess. iii. 7. The 'probatio,' as Calvin observes, is 'ab effectu;' the principal moment of thought however does not rest on *ἔχομεν*, on the reality of the possession (Harl.), or on any appeal to inward experience, 'for—is it not so?' (Stier); but, as the order suggests, on *δι' αὐτοῦ*, on the matter of fact that it was 'through Him, and none but Him' that we have this *προσαγωγή*. For a sound sermon on this text see Sherlock, *Serm.* xvi. Vol. i. p. 288 sq. (ed. Hughes). **ἔχομεν**] 'we are having,' present; the action is still going on: contrast *ἐσχέκαμεν*, Rom. v. 2, where the reference is to the period when they became Christians, and where consequently the *προσαγωγή* is spoken of as a thing past. **τὴν προσαγωγήν**] 'our introduction, admission,' 'quia ipse adduxit,' Æth.; not intransitively either here or Rom. v. 2, scil. 'access,' Auth., 'accessum,' Vulg., 'adventum' (*dshini*), Copt., 'atgagg,' Goth.; but *transitively*, 'adeundi copiam,' 'admissionem,' the latter being the primary and proper meaning of the word; see Meyer on Rom. v. 2, and comp. (appy.) Xen. *Cyrop.* vii. 5. 45, τοὺς ἐμοὺς φίλους δεομένους *προσαγωγῆς* ib. i. 3. 8, and the various applications of the word in Polybius, e.g. *Hist.* i. 48. 2, τῶν μηχανημάτων πρ., xiv. 10. 9, τῶν ὀργάνων. Christ is thus our *προσαγωγὴς* to the Father; οὐκ

εἶπεν *πρόσδοον* ἀλλὰ *προσαγωγήν*, οὐ γὰρ ἀφ' ἐαυτῶν *προσῆλθομεν*, ἀλλ' ὑπ' αὐτοῦ *προσῆχθημεν*. Chrys. on ver. 21; see 1 Pet. iii. 18, *ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ*. There may possibly be here (less probably however in Rom. v. 2) an allusion to the *προσαγωγὴς* ('admissionalis,' Lampridius, *Sever.* 4) at Oriental courts, Tholuck, *Rom. l. c.*, and Usteri, *Lehrb.* ii. 1. 1, p. 101; at any rate the supposition does not merit the contempt with which it has been treated by Rückert. The uses of *προσαγωγή* are well illustrated by Wakefield, in Steph. *The.* s. v. Vol. ii. p. 86 (ed. Valpy), and by Bos, *Obs. Misc.* 35, p. 149 sq. **ἐν ἐνὶ Πνεύματι**] 'in one Spirit,' common to Jew and Gentile; not for *διὰ* (Chrys.; comp. (Ecum., Calv., al.), but as usual, 'united in' (Olsh.); comp. 1 Cor. xii. 13. The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common *προσαγωγή* to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. *διὰ, ἐν, πρὸς*, is especially noticeable and distinct.

19. **ἄρα οὖν**] 'Accordingly then,' 'so then;' '*rebus ita comparatis igitur*:' conclusion and consequence from the declarations of ver. 14—18, with a further expansion of the ideas of ver. 13. On the use of *ἄρα οὖν*, see notes on Gal. vi. 10, and comp. Rom. v. 18, vii. 3, 25, viii. 12, ix. 16, 18: in all these cases the weaker ratiocinative force of *ἄρα* is supported by the collective *οὖν*. This union of the two particles is not found in classical Greek, except in the case of the interrogative form *ἄρα*: see Herm. *Viger*, No. 292. **ξένοι καὶ πάρο-**

20 πολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέν-

οικοί] 'strangers and sojourners;' 'peregrini atque incolæ,' Cic. *Offic.* I. 34. 125. The two expressions seem to constitute a full antithesis to *συνπολιταί*, and to include all who, whether by national and territorial demarcation, or by the absence of civic privileges, were not citizens. *Πάροικος* then is here (comp. Acts vii. 6, 29, 1 Pet. ii. 11) simply the same as the classical *μέτοικος* (a form which does not occur in the N.T., and only once, Jer. xx. 3, in the LXX), and was probably its Alexandrian equivalent. It is used frequently in the LXX, in 11 passages as a translation of מִתְּוֵי, and in 10 of אֲכֹלָאִים: 'accolas fuisse dicit gentiles quatenus multi ex illis morabantur inter Judeos, ...non tamen iisdem legibus aut moribus aut religione utentes:' Estius. Harless (after Beng.) regards *παρ.* as in antithesis to *οἰκεῖοι*, *ξένοι* to *συνπολιταί*, the former relating to *domestic*, the latter to *civic* privileges: this is plausible—see Lev. xxii. 10 sq., Eccles. xxix. 26 sq.—but owing to the frequent use of *παροίκος* simply for *μέτοικος*, not completely demonstrable. An allusion to proselytes (Whitby) is certainly contrary to the context: see ver. 11 sq.

*συνπολιταί*, though partially vindicated by Raphelius, *Annot.* Vol. II. p. 472, belongs principally to later Greek, e.g. *Ælian, Var. Hist.* III. 44, Joseph. *Antiq.* XIX. 2. 2, but also Eur. *Heracl.* 826; see Lobeck, *Phryn.* p. 172. The tendency to compound forms without an adequate increase of meaning is appy. a very distinct characteristic of 'fatiscens Græcitas;' comp. Thiersch, *de Pentat.* II. 1, p. 83. With regard to the orthography we may observe that the form *συνπολ.* is adopted by Tisch. (ed. 7) with AB<sup>1</sup>C DEFG<sup>h</sup>, and must be retained, as it

is supported by so clear a preponderance of uncial authority; see Tisch. *Prolegom.* p. XLVII. τῶν ἁγίων] 'the saints;' not inclusively the holy 'of all times and lands' (Eadie), for the mention of the *πολιτεία τοῦ Ἰσρ.*, ver. 12, is distinct and specific; nor exclusively the Jews as a nation (Hamm.), or the saints of the Old Testament (Chrys.), for this the nature of the argument seems to preclude; but the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution. The expression is further heightened and defined by *οἰκεῖοι τοῦ Θεοῦ*. On this use of *οἰκεῖος*, see notes on Gal. vi. 10, and for a good sermon on this text, Beveridge, *Serm.* XLVIII. Vol. II. p. 381 sq.

20. ἐποικοδομηθέντες] 'built up,' 'superædificati,' Vulg.; the preposition being not otiose, but correctly marking the *super-position*, superstructure; comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7. The accus. is not used here (as in 1 Cor. iii. 12) because the idea of *rest* predominates over that of *motion* or *direction*. That the dat. rather than the gen. of rest is here used, can hardly be said to be 'purely accidental' (Meyer), as the former denotes absolute and less separable, the latter partial and more separable *super-position*: see esp. Donalds. *Gr.* § 483. a, Krüger, *Sprachl.* II. § 68. 41. 1. Though this distinction must not be overpressed in the N. T. (see Luke iv. 29), or even in classical writers (see exx. in Rost u. Palm, *Lex.* s. v. ἐπὶ, II. Vol. I. p. 1035), it still appears to have been correctly observed by St Paul. The reading ἐπὶ τοῖς οὐρανοῖς, ch. i. 10 (*Lachm.*), which would apparently form

τες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος  
ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πάντα οἰκοδομῇ 21

20. Ἰησοῦ Χριστοῦ] So CDEFGKL; several Vv.; Orig. (1) and many Ff. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, *Meyer*):  $\aleph^1$  reads simply τοῦ Χριστοῦ for αὐτ. Ἰησ. Χρ., and Chrys. (text) omits Ἰησ. *Tisch.* inverts the order with AB $\aleph^2$ ; Vulg., Goth., Copt.; Orig. (2), Theophyl.; Ambrosiast., August. (frequently), and many others (*Rück.*, *Lachm.*, *Alf.*). The evidence of seven uncial MSS. seems to preponderate.

an exception in this very Ep., is still (though now supported by  $\aleph^1$ ) of somewhat doubtful authority.

τῶν ἀποστόλων καὶ προφητῶν] 'of the Apostles and Prophets.' Two questions of some interest present themselves, (1) the nature of the gen., (2) the meaning of προφητῶν. With regard to (1) it may be said, that though the gen. of apposition (θεμέλιος οὗ ἀπίστ. καὶ οἱ προφ., Chrys., comp. Theoph., Œcum.) is perfectly tenable on grammatical grounds (comp. Winer, *Gr.* § 59. 8, p. 470), and supported by the best ancient commentators, all exegetical considerations seem opposed to it. The Apostles were not the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them; see 1 Cor. iii. 10. The gen. will therefore more probably be a gen. *subjecti*, not however in a possessive sense (Calv. 2, Cocc., Alf.), as this seems tacitly to mix up the θεμέλιος and the ἀκρογων. (comp. Jackson, *Creed*, xi. 5. 2), but simply as a gen. of the *agent* or *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125; see on 1 Thess. i. 6): what the Apostles and prophets preached formed the θεμέλιος, comp. Rom. xv. 20, Heb. vi. 1. Thus all seems consistent, and in accordance with the analogy of other passages: the doctrine of the Apostles, i. e. Christ preached, is the θεμέλιος; Christ personal (αὐτ. Ἰησοῦ Χρ.) the ἀκρογωνιαίος; Christ mystical the πλῆρωμα: comp. ch. i. 23. (2) That

the prophets of the New (Grot., al.) and not of the Old Testament (Chrys., Theod.) are now alluded to seems here rendered highly probable, by the order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theod.),—by the analogous passages, ch. iii. 5, iv. 11,—by the known prophetic gifts in the early Church, 1 Cor. xii. 10, al.,—and still more by the apparent nature of the gen. *subjecti*; see above. No great stress can be laid on the absence of the article: this only shows that the Apostles and Prophets were regarded as one class (Winer, *Gr.* § 19. 4. d, p. 116), not that they were identical (Harl.): Sharp's rule cannot be regularly applied to plurals; see Middleton, *Art.* III. 4. 2, p. 65 (ed. Rose). This prominence of 'prophets' has been urged by Baur (*Paulus*, p. 438) as a proof of the later and Montanist origin of this Ep.: surely δεύτερον προφήτας, 1 Cor. xii. 28, is an indisputable proof that such a distinct order existed in the time of St Paul. On the nature of their office, see notes on ch. iv. 11. ἀκρογωνιαίου] 'chief corner stone;' ἀκρογων. scil. λίθον; 'summus angularis lapis is dicitur qui in extremo angulo fundamenti positus duos parietes ex diverso venientes conjungit et continet,' Estius: comp. Psalm cxviii. 22, Jer. li. (xxviii.) 26, Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as the θεμέλιος: the image is slightly



22 συναρμολογουμένη αὔξει εἰς ναὸν ἁγίον ἐν Κυρίῳ, ἐν ᾧ

changed, but the idea is the same,—Christ is in one sense the substratum and in another the binding-stone of the building; ὁ λίθος ὁ ἀκρ. καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους, Chrys.; see Suicer, *Thes.* s. v. and Vol. II. p. 242. On the doctrinal meaning and application of this attribute of Christ, see the excellent discussion of Jackson, *Creed*, xi. 5, Vol. x. p. 88.

αὐτοῦ 'Ιησ. Χρ.] 'Jesus Christ Himself,' no human teachers; the pronoun being obviously referred not to θεμελίῳ ('angulari ejus,' Beng.), or to ἀκρογων. (as possibly Vulg., 'ipso summo angulari lapide Chr. Jesu'), but to Christ: so rightly Auth., Syr., Clarom., and appy. Goth.; Copt., Æth., Arm. omit. The art. before 'Ιησ. Χρ., the absence of which is pressed by Beng., may not only be dispensed with (see Luke xx. 42), but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ' (see Fritz. *Matth.* iii. 4, p. 117), and would imply a previous mention of Christ; whereas Christ is here mentioned for the first time in the clause, and in emphatic contrast with those who laid the foundations; see Stier *in loc.*, p. 394.

21. ἐν ᾧ] 'in whom;' further and more specific explanation of the preceding clause; the pronoun referring, not to ἀκρογωνιαίῳ (Æcum.), but to 'Ιησ. Χρ.; ὁ τὸ πᾶν συνέχων ἐστὶν ὁ Χριστός' Chrys.

πᾶσα οἰκοδομή] 'all the building;' ܡܢܝܢ [totum ædificium] Syr.,

'omne illud æd.' Copt., Arm. (with the distinctive n), Syr.-Phil. There is here some difficulty owing to the omission of the article; the strictly grammatical translation of πᾶσα οἰκοδ.

(scil. 'every building') being wholly irreconcilable with the context, which clearly implies a reference to one single building. Nor can it be readily explained away; for πᾶσα οἰκ. can never mean 'every part of the building' (Chrys.), nor can οἰκοδ. (per se) be regarded as implying 'a church' (Mey.). We seem therefore compelled either to adopt the reading of *Rec.*, and insert ἡ [with ACN<sup>3</sup>; many mss.; Chrys. (text), Theoph.: but opp. to BDEFGKLN<sup>1</sup>, majority of mss.; Clem., al.], or, with more probability, to class οἰκοδομή in the present case with those numerous nouns (see the list in Winer, *Gr.* § 19) which, from referring to what is well known and defined (e.g. πᾶσα γῆ, Thucyd. II. 43, see Poppo *in loc.* p. 233), can, like proper names, dispense with the art.: comp. πᾶσα ἐπιστολή, Ignat. *Eph.* § 12, Pearson, *Vind. Ignat.* II. 10. 1, and Winer, *Gr.* § 18. 4, p. 101. It must be admitted that there appears no other equally distinct instance in the N.T. (*Matth.* ii. 3, *Luke* iv. 13, *Acts* ii. 36, vii. 22, cited by Eadie, are not in point, as being either exx. of proper names or abstract subst.), nor appy. even in the Greek Pentateuch (most of the exx. of Thiersch, *Pentat.* III. 2, p. 121, admit of other explanations); still in the present case this partial laxity of usage can scarcely be denied. The late and non-Attic form οἰκοδομή (Lobeck, *Phryn.* p. 421, 487), used both for οἰκοδόμημα and οἰκοδόμησις (Rost u. Palm, *Lex.* s. v.), is here perhaps adopted in preference to οἶκος as less distinctly implying the notion of a completed building; see Harl. *in loc.* συναρμολογουμένη] 'fully framed together,' Auth., 'compaginata,' Jerome (not Vulg.); present part.; the process was still going on. The rare verb

καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

συναρμολογ. (=συναρμύζειν) is only found here and iv. 16. Wetst. cites *Anthol.* III. 32. 4, ἡρμολόγησε τάφον. αὔξει] 'groweth;' the present marking not only the actual progress, but the normal, perpetual, unconditioned, nature of the organic increase; see Scheuerl. *Synt.* § 32. 4, p. 339, 340. This increase must undoubtedly be understood as *extensive* (opp. to Harl.) as well as *intensive*, and as referring to the enlargement and development of the Church, as well as to its purity or holiness; comp. Thiersch, *Apostol. Church*, p. 52 sq. (Transl.). The pres. αὔξει (more common in poetry) is only found once in the LXX (γῆν αὔξουσιν, Isaiah lxi. 11), and in the N. T. only here and Col. ii. 19. ἐν Κυρίῳ] 'in the Lord (Jesus Christ),' the usual meaning of Κύρ. in St Paul's Epp.; see Winer, *Gr.* § 19. 1, p. 113. It is difficult to decide how these words are to be connected; whether (a) with αὔξει, Meyer; (b) with ἁγίων, Harl., Usteri, *Lehrb.* II. 1, p. 249; or (c) with ναὺν ἁγίων (comp. Stier), to which it is to be regarded as a kind of tertiary predicate; comp. Donalds. *Gr.* § 489 sq. Of these, (a) seems tautologous; (b) gives perhaps a greater prominence to the special nature of the holiness than the context requires; (c) on the contrary, as the order shows (ναὺν ἁγ., not ἁγ. ναὺν; comp. Gersdorf, *Beiträge*, v. p. 334 sq.), gives no special prominence to the idea of holiness, but almost defines, as a further predication of manner, how the whole subsists and is realized;—'and it is a holy temple in the Lord, and in Him alone;' comp. notes on ver. 11. On this account, and from the harmony with ἐν Πνεύματι, ver. 22, (c) is to be preferred.

22. ἐν ᾧ καὶ ὑμεῖς] 'in whom ye also;' further specification in ref. to those whom the Apostle is addressing; ἐν ᾧ not being temporal ('dum,' Syr., but not Phil.), nor referring to the more remote ναὺν κ.τ.λ. (Eadie); but, as in ver. 21, to the preceding ἐν Κυρίῳ, καὶ with its ascensive and *slightly* contrasting force (comp. notes on Phil. iv. 12) marking the exalted nature of the association in which the Ephesians shared; they also were living stones of the great building: comp. Alf. *in loc.* συνοικοδομεῖσθε] 'are builded together;' clearly not imperative (Calv.), as St Paul is evidently impressing on his readers what they are, the mystical body to which they actually belong, not what they ought to be. The force of σὺν appears similar to that in συνέκλεισεν, Gal. iii. 22 (see notes), and to refer to the *close* and compact union of the component parts of the building. Meyer aptly cites Philo, *de Præm.* § 20, Vol. II. p. 427 (ed. Mang.), οἰκίαν ἐδ' συνωκοδομημένην καὶ συνηρμοσμένην. The comma after συνοικοδ. (*Griesb.*), which would refer εἰς κατοικ. to αὔξει, does not seem necessary. ἐν Πνεύματι] 'in the Spirit;' tertiary predication ('and it is in the Spirit') exactly similar and parallel to ἐν Κυρίῳ, ver. 21. Two other translations have been proposed: (a) 'through the Spirit,' Auth., Theoph., Meyer; (b) 'in a spiritual manner,' opp. to ἐν σαρκί: i. e. the κατοικ. is πνευματικόν, not χειροποίητον, see Acts vii. 48 (Olsh.). Of these (a) violates the apparent parallelism with ἐν Κυρίῳ, and presupposes, in order to account for the position of ἐν Πν., an emphasis in it which does not seem to exist; while again (b) introduces an idea not hinted at

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέ- So I pray for you, believing ye know how God revealed to me the mystery of the call of the  
 σμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν  
 Gentiles, and gave me grace to preach it, that men and angels might learn God's manifold wisdom. Faint not then at my troubles,

in the context, and obscures the reference to the Holy Trinity, which here can scarcely be pronounced doubtful. It has been urged by Meyer that in the interpretation here adopted the 'continens' and 'contentum' are confounded together; but see Rom. viii. 9, and observe that the second *ἐν* refers rather to the act of κατοικησις involved in the verbal subst.; 'we are built in Christ, form a habitation of God, and are so inhabited in and by the influence of the Spirit;' see Alf. in *loc.*, and comp. Hofm. *Schriftb.* Vol. II. 2, p. 105 sq. Lastly, no argument in favour of (b) can be founded on the absence of the article, as Πνεῦμα is used with the same latitude as proper names: see notes on *Gal.* v. 5. The opinion also there expressed against the distinction of Harless (*h. l.*) between the 'subjective' and 'objective' Holy Spirit seems perfectly valid. For a practical sermon on this verse ('the essence of religion a disposition to God'), see Whichcote, *Serm.* XLVIII. Vol. II. p. 383.

CHAPTER III. 1. Τούτου χάριν] 'For this reason,' 'hujus rei gratiâ,' Vulg., Clarom.; sc. 'because ye are so called and so built together in Christ.' The exact meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (a) That of Syr. and Chrys. (followed by Tynd., Cran., Gen.), according to which *εἰμι* is supplied after ὁ δέσμ. τοῦ Χρ. Ἰησ., ὁ δέσμιος being the predicate, 'I am the prisoner of Chr. Jesus,' the prisoner *κατ' ἐξοχήν* ('multa enim erat istius captivitatis celebritas,' Beza); τοῦτου

χάριν then being 'for the sake of this edification of yours,' ch. ii. 22: (b) that of Theodoret, al., according to which ὁ δέσμιος is in apposition, and the construction resumed, ver. 14; τοῦτου χάριν then implying 'on this account,' 'because ye are so built together' (De W.), or more probably, as above, with a wider ref. to the whole foregoing subject; ἀκριβῶς ἐπιστάμενος, καὶ τίνες ἦτε, καὶ πῶς ἐκλήθητε, καὶ ἐπὶ τίσιν ἐκλήθητε, δέσμαι καὶ ἰκετεύω τὸν τῶν δλων Θεὸν βεβαιῶσαι ὑμᾶς τῇ πίστει. Theod. The interpretation 'per brachylogiam,' according to which δέσμ. εἰμι is to be supplied (Wiggers, *Stud. u. Krit.* p. 841, p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favour of (a). This former interpr. deserves consideration, but on account of the virtual tautology in τοῦτ. χάρι. and ὑπὲρ ὑμῶν, the analogy of ch. iv. 1, and still more the improbability that St Paul would style himself ὁ δέσμιος when, as he well knew, others were suffering like himself (1 Cor. iv. 9 sq.), the latter is to be preferred; see Winer, *Gr.* § 62. 4, p. 499. The recent explanation of Wieseler, which makes ὁ δέσμιος to be in apposition, but dispenses with all assumption of a parenthesis or of an abbreviated structure, is not very satisfactory or intelligible; see *Chron. Synops.* p. 446. τοῦ Χρ. Ἰησοῦ] 'of Christ Jesus,' scil. 'whom Christ and His cause have made a prisoner,' Olsh.; gen. of the author or originating cause of the captivity: comp. Philem. 13, δέσμοι τοῦ εὐαγγελίου; and see Winer, *Gr.* § 30. 2. β, obs. p. 170, Hartung, *Causa*, p. 17, and notes on 1 *Thess.* i. 6.

τῶν ἐθνῶν—εἶγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος 2  
τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκά- 3  
λυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραφα

ὑπὲρ ὑμ. τῶν ἐθνῶν] 'in behalf of you Gentiles,' introducing the subject of the Apostle's calling as an Apostle of the Gentiles, which is resumed ver. 8.

2. εἶγε] 'if indeed,' 'as I may suppose,' 'on the assumption that,' gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten. Εἶγε is properly 'si quidem,' and if resolved, 'tunc certe si' (see Klotz, *Derar.* Vol. II. p. 308); it does not in itself imply the rectitude of the assumption made ('εἶγε usurpatur de re quæ jure sumpta creditur,' Herm. *Viger*, No. 310), but derives that shade of meaning from the context; see notes on *Gal.* iii. 4. In the present case there could be no real doubt; 'neque enim ignorare quod hic dicitur poterant Ephesii quibus Paulus ipse evangelium plusquam biennio prædicaverat,' Estius; comp. ch. iv. 21, 2 Cor. v. 3, Col. i. 23. No argument then can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, *Prolegom.* p. 9; De Wette), nor can the hypothetical form be urged as implying that the Apostle was personally unknown to his readers.

τὴν οἰκονομίαν κ. τ. λ.] 'the dispensation of the grace of God which was given to me, &c.' In this passage two errors must be avoided; first, τῆς δοθείσης must not be taken virtually or expressly 'per hypallagen' for τὴν δοθείσαν, comp. Col. i. 25: secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not 'the apostolic office' (Wieseler, *Synops.* p. 448), but, as in ch. i. 10 (see notes), 'disposition,' 'dispensation'; τῆς χάριτος being the gen.,—not *subjecti*,

(Ecum., who reads ἐγνώρισε, as in *Rec.*), but as the pass. ἐγνωρίσθη seems rather to suggest,—*objecti*, or still better the gen. of 'the point of view,' which serves to complete the conception, sc. 'the dispensation in respect of the grace of God, &c.';—see Scheuerl. *Synt.* § 18, p. 129, comp. Winer, *Gr.* § 30. 2. β, p. 170. This is further explained by ὅτι κατὰ ἀποκ., ver. 3; οἰκονομίαν χάριτος φησὶ τὴν ἀποκάλυψιν' (Chrys. There is thus no need to depart from the strict meaning of χάρις: it is not 'munus Apostolicum' (Estius), but the assisting and qualifying grace of God for the performance of it.

εἰς ὑμᾶς is well translated 'to you-ward,' Auth. from Tynd.; it is not 'in vobis,' Vulg., or even 'for you' (dat. commodi), but with the proper force of εἰς (ethical direction), 'toward you,' 'to work in you:' comp. ch. i. 19, and Winer, *Gr.* § 49. a, p. 354.

3. ὅτι κ. τ. λ.] 'that by way of revelation;' objective sentence (Donalds. *Gr.* § 584) dependent on the preceding ἠκούσατε κ. τ. λ., and explanatory of the nature and peculiarity of the οἰκονομία, the emphasis obviously falling on the predication of manner κατὰ ἀποκάλυψιν. These latter words are used in a very similar though not perfectly identical manner in *Gal.* ii. 2 (comp. 2 Cor. viii. 8, *Gal.* iv. 29 and note, *Phil.* ii. 3): there however the allusion is rather to the *norma* or *rule*, here to the *manner*, 'by way of revelation,' 'revelation-wise;' comp. Bernhardy, *Synt.* v. 20. b, p. 239.

τὸ μυστήριον] 'the mystery,' not of redemption generally, nor of St Paul's special call, but, in accordance with the context, of that which is the evi-

## 4 ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν

dent subject of the passage,—the admission of the Gentiles to fellowship and heirship with Christ in common with the Jews; *μυστήριον γὰρ ἐστὶ τὸ τὰ ἔθνη ἐξαίφνης εἰς μελίσσια τῶν Ἰουδαίων εὐγένειαν ἀναγαγεῖν*. Chrys.; see Usteri, *Lehrb.* p. 252. On the use and meaning of the word *μυστήριον* see notes on ch. v. 32. The reading *ἐγνώρισε* [*Rec.* with D<sup>3</sup>EKL; many mss.; *Æth.* (both); *Dam.*, *Theoph.*, al.] is distinctly inferior to the text [ABCD<sup>1</sup>FGN; many mss.; *Syr.* (both), *Vulg.*, *Clarom.*, *Goth.*, *Copt.*, al.] in external authority, and seems to have been an intended emendation of structure.

**προέγραψα** [*have afore written*, Hamm.; a translation here preferable to the aoristic 'wrote afore' (*Auth.*), as serving better to define that the reference does not relate to any earlier (Chrys., but not *Theod.*, *Theoph.*), but simply to the present Epistle; comp. ch. i. 9 sq., ii. 13 sq. The clause seems introduced to confirm the readers, the ref. being, as ver. 4 clearly shows, neither to *κατὰ ἀποκλ.* nor to *μυστήρ.* but to *ἐγνωρίσθη μοι τὸ μυστ.* It was the fact of this knowledge having been imparted, not the manner in which he attained it, or the precise nature of it, that the Apostle desires to specify and reiterate. To enclose this clause and ver. 4 in a parenthesis (*Wetst.*, *Griesb.*) is thus obviously unsatisfactory. ἐν

ὀλίγῳ] [ἁρῶν] [in paucis] *Syr.*,

'in brevi,' *Vulg.*, διὰ βραχέων, Chrys.; see Kypke, *Obs.* Vol. II. p. 293. The meaning 'a short time before,' 'just now' (comp. *Theod.*), is distinctly untenable: this would be πρὸ ὀλίγου: ἐν ὀλίγῳ in a temporal sense can only mean, as *Mey.* and *Harl.* correctly observe, 'in a short space of time:'

see Acts xxvi. 28, where however, as in the present case, the meaning 'briefly,' 'with a compendious form of argument' (not 'lightly,' *Alf.*; see *Meyer in loc.*), is appy. more tenable. *Stier* alludes to the common epistolary expression, 'a few lines.'

4. πρὸς ὃ] 'in accordance with which,' 'agreeably to which,' scil. the προεγραμμένον, not ἐν ὀλίγῳ (*Kypke*): from what the Apostle had written in this Epistle his insight into the mystery of Christ was to be inferred by his readers; 'ex ungue leonem,' *Beng.* The remark of *Harl.*, that πρὸς (with acc.) in its ethical use denotes the relation of conformity to, seems correct and comprehensive. Whether this be in reference to cause and effect ('owing to,' *Herod.* iv. 161, comp. *Matth.* xix. 8; see *cxx.* in *Rost u. Palm, Lex.* s. v. b. aa, Vol. II. p. 1157); design and execution ('in order to,' i *Cor.* xii. 7, al.); simple comparison (*Rom.* viii. 18; *Herod.* iii. 34, πρὸς τὸν πατέρα, cited by *Bernhardy, Synt.* v. 31, p. 265); or, as here, rule and measure (see notes on *Gal.* ii. 14), must be determined by the context. If we add to these the indication of simple mental direction ('in regard to,' 'in reference to,' *Heb.* i. 7, see *Winer, Gr.* § 49. h, p. 360, comp. notes on ch. iv. 12), the ethical uses of πρὸς with acc. will be sufficiently delineated. For a good and comprehensive list of *cxx.* see *Rost u. Palm, Lex.* s. v. Vol. II. p. 1156 sq.

δύνασθε ἀναγιν. νοῆσαι] 'you can while reading, or as you read, perceive;' the temporal participle expressing the contemporary act, comp. *Donalds. Gr.* § 576. The aor. νοῆσαι is appy. here used as marking, not exactly the sudden and transitory nature of the act (*Alf.*; contrast *Bern-*

σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἐτέραις 5  
γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν

hardy, *Synt.* x. 9, p. 383), but the distinct manifestations of it, the single act being regarded as, so to say, the commencement of a continuity: see esp. Schmalfeld, *Synt.* § 173. 4, Donalds. *Gr.* § 427. d. The student must be careful in pressing the aor. in this mood, as so much depends on the context, and the mode in which the action is contemplated by the writer: see Bernhardt, *Synt.* l. c., Krüger, *Sprachl.* 53. 6. 9; and observe that δύναμαι and similar verbs, ἔχω, δυνατός εἰμι, θέλω, are often idiomatically followed by the aor. rather than the present; see Winer, § 44. 7, p. 298, and the note of Mätzner in his ed. of Antiph. p. 153 sq. τὴν

σύνεσίν μου κ. τ. λ.] 'my insight, my understanding, in the mystery of Christ.' The article is not needed before the prep., as σύνεσις ἐν τῷ μυστ. forms a single composite idea; comp. 3 Esdr. i. 33, τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου (Harl.), and see notes on ch. i. 15. The formula συνιέναι ἐν (or εἰς) occurs several times in the LXX, 2 Chron. xxxiv. 12, Nehem. xiii. 7, al., and thus justifies the omission of the article with the derivative subst.; see Winer, § 20. 2, p. 123. The distinction between συνιέναι ('to understand,' 'verstehn') and νοεῖν ('to perceive,' 'merken') is noticed by Tittmann, *Synon.* p. 191. τοῦ Χρι-

στοῦ is commonly taken as a gen. objecti, 'the mystery relating to Christ,' sc. of which His reconciliation and union of the Jews and Gentiles in Himself formed the subject: comp. Theoph. in loc. By comparing however the somewhat difficult passage, Col. i. 27, τοῦ μυστηρίου.....ὃς ἐστὶν Χριστὸς ἐν ὑμῖν, it would certainly seem that it is rather a species of gen.

materiae, or of identity: 'Christus selbst ist das Concretum des göttlichen Geheimnisses,' Meyer; comp. Stier in loc., and see exx. in Scheuerlein, *Synt.* § 12. 1, p. 82, 83.

5. δ] 'which,' scil. which μυστήριον τοῦ Χρ. ver. 4; there being no parenthesis (see above), but that simple linked connexion by means of relatives which is so characteristic of this Epistle.

ἐτέραις γενεαῖς] 'in other generations, ages,' anparaim aldim, Goth.; dative of time; see Winer, *Gr.* § 31. 9, p. 195, comp. notes, ch. ii. 12. Meyer, maintaining the usual meaning of γεγεῖν, explains the dat. as a simple dat. commodi, and τοῖς υἱοῖς as a further explanation. This is unnecessary precision, as in Col. i. 26, ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γεγεῖν, the less usual meaning 'age' can scarcely be denied: see Acts xiv. 16, and probably Luke i. 50. In the LXX, γεγεῖν is the usual translation of יְהִי, which certainly (see Gesen. *Lex.* s. v.) admits both meanings. In one instance, Isaiah xxiv. 22, even דִּיחָי is so translated.

The insertion of ἐν before ἐτέραις (*Rec.*) rests only on the authority of a few mss.; Copt., and Syr.-Phil.

τοῖς υἱοῖς τῶν ἀνθρ.] 'to the sons of men; 'latissima appellatio, causam exprimens ignorantiae, ortum naturalem; 'so Beng., who however proceeds less felicitously to refer the expression to the ancient prophets. This is neither fairly demonstrable from the use of דִּיחָי (Ezek. vii. 2, al.), nor by any means consonant with the present passage, where no comparison is instituted between the prophets of the Old and of the New Test., but between the times,—the then and the now. The expression, υἱοῖς τῶν ἀνθρ. seems chosen

ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις  
6 ἐν Πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα

to make the contrast with the ἀγιοὶ ἀπόστ. αὐτοῦ καὶ προφ., the Θεοῦ ἀνθρώποι (2 Pet. i. 21, Deut. xxxiii. 1), more fully felt.

ὡς] Observe the comparison which the participle introduces and suggests: ἐγνώρισθη μὲν τοῖς πάλαι προφήταις, ἀλλ' οὐχ ὡς νῦν· οὐ γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέγραψαν λόγους· Theod.

τοῖς ἀγίοις ἀποστ.] 'to His holy Apostles.' The epithet ἀγίοις has been very unreasonably urged by De Wette as a mark of the post-apostolic date of the epistle. It is obviously used to support and strengthen the antithesis to the νῦν τῶν ἀνθρ. The Apostles were ἀγιοὶ in their office as God's chosen messengers, ἀγιοὶ in their personal character as the inspired preachers of Christ; comp. Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (*Lachm.*), where the prophets are so designated. The meaning of προφῆταις is here the same as in ch. ii. 20, the 'N.T. prophets;' see notes on ch. iv. 11.

ἐν Πνεύματι] 'by the Spirit;' Auth., Arm. (instrumental case); the Holy Agent by whom the ἀποκάλυψις was given, ἐν having here more of its instrumental force: εἰ μὴ γὰρ τὸ Πνεῦμα ἐδίδαξε τὸν Πέτρον, οὐκ ἂν τὸν ἐθνικὸν Κορνήλιον μετὰ τῶν σὺν αὐτῷ παρεδέξατο· Theoph.; comp. Chrys., who certainly appears erroneously cited (De W., Eadie) as joining ἐν Πν. with προφ., 'prophets in the Spirit,' sc. θεοπνεύστους. This latter construction, though fairly admissible (comp. Winer, *Gr.* § 20. 4, p. 126), is open to the decisive exegetical objection that it is an 'idem per idem:' if prophets were not divinely inspired, 'prophets in the Spirit,' the name would be misapplied. On the omis-

sion of the art. see ch. ii. 22. The traces of Montanism which Baur (*Paulus*, p. 440) finds in these words are so purely imaginary as not to deserve serious notice or confutation.

6. εἶναι τὰ ἔθνη] 'to wit that the Gentiles are,' 'gentes esse,' Vulg., Clarom., Goth.; not 'should be,' Auth., Eadie; the objective infin. here expressing not the design but the subject and purport of the mystery: τοῦτ' ἔστι τὸ μυστήριον τὸ εἶναι τὰ ἔθνη συγκληρονόμα τῷ Ἰσραὴλ τῆς ἐπαγγελίας, καὶ συμμετέσχα· Theoph.; comp. Donalds. *Gr.* § 584.

συνκληρονόμα κ. τ. λ.] 'fellow-heirs and fellow-members, and fellow-partakers of the promise.' It does not seem correct to regard these three epithets on the one hand as merely cumulative and oratorical, or on the other as studiously mystical and significant (comp. Stier, who here finds a special allusion to the Trinity). The general fact of the *συνκληρονομία* is re-asserted, in accordance with the Apostle's previous expressions, both in its outward and inward relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense: they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings, the ἐπαγγελία: see Theod. *in loc.* The compounds σύνσωμος ('concorporalis,' Vulg., see Suicer, *Thes.* s.v. Vol. II. p. 1191) and συμμετέσχος ('comparticeps,' Vulg.; ch. v. 7) appear to have been both formed by St Paul, being only found in this Ep. and the Ecclesiastical writers. The verb συμμετέχω occurs in classical Greek, e.g. Eurip. *Suppl.* 648, Plato, *Theæt.* p. 181 c. Tisch. (ed. 7) now adopts the forms

καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ  
εὐαγγελίου, οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς 7  
χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν

συνκληρ. and σύνσωμ. [AB<sup>1</sup>DEFGN],  
and συνμέτ. [AB<sup>1</sup>CD<sup>1</sup>FGN], appy. on  
right principles; see his *Prolegom.* p.  
XLVII.

τῆς ἐπαγγελίας] 'the promise of salvation,' not merely  
of the Holy Spirit (Eadie); for though  
the promise of the Spirit was one of  
the prominent gifts of the New Cove-  
nant (Gal. iii. 14), it would here be  
not only too restricted, but even  
scarcely consonant with the foregoing  
συνκληρονόμα.

The addition  
of αὐτοῦ after τῆς ἐπαγγ. (*Rec.*) is  
fairly supported [D<sup>2</sup>D<sup>3</sup>EFGKL; many  
mss.; Vulg. (not all codd.), Goth.,  
Syr.-Phil.; Theod., al.], but is not  
found in ABCD<sup>1</sup>N; mss.; Clarom.,  
Sang., Amit., Copt., Syr.; and thus  
is rightly rejected by the best recent  
editors.

ἐν Χρ. Ἰησ. and διὰ  
τοῦ εὐαγγ. both refer to the three fore-  
going epithets. The former points to  
the objective ground of the salva-  
tion, Him in whom it centred, the  
latter to the medium by which it was  
to be subjectively applied (Mey.): τῷ  
πεμφθῆναι καὶ πρὸς αὐτοὺς, καὶ τῷ  
πιστεῦσαι· οὐ γὰρ ἀπλῶς, ἀλλὰ διὰ  
τοῦ εὐαγγελίου· Chrys. On the dis-  
tinction between ἐν and διὰ in the  
same sentence, see Winer, *Gr.* § 48.  
a, p. 347 note, and comp. ch. i. 7.

The reading of *Rec.* ἐν τῷ Χρ. [DEF  
GKL; most mss.; Clarom., Sang.,  
Boern.; Orig. (3), al.] is rejected by  
most recent editors in favour of ἐν Χρ.  
Ἰησ. which is found in ABCN; some  
mss.; Aug., Vulg., Goth., Copt., al.

7. ἐγενήθη] 'I became;' this less  
usual form is rightly adopted by  
*Lachm.*, *Tisch.*, al., on the authority  
of ABD<sup>1</sup>FGN, against CD<sup>3</sup>EKL which  
read ἐγενόμην. The passive form how-  
ever implies no corresponding differ-

ence of meaning (Rück., Eadie): γί-  
γνομαι in the Doric dialect was a depo-  
nent pass., ἐγενήθην was thus used in  
it for ἐγενόμην, and from thence oc-  
casionally crept into the language of  
later writers: see Buttmann, *Irreg.*  
*Verbs*, s. v. GEN—, Lobeck, *Phryn.*  
p. 108, 109, and comp. notes on Col.  
iv. 11.

διάκονος] 'a  
minister;' so Col. i. 23, 2 Cor. iii. 6.  
Meyer rightly impugns the distinction  
of Harless, that διὰκ. points more to  
activity in relation to the service, ὑπη-  
ρέτης to activity in relation to the mas-  
ter. This certainly cannot be substan-  
tiated by the exx. in the N.T.; see  
2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where  
διὰκ. is simply used in reference to the  
master, and Luke i. 2, where ὑπηρέτης  
refers to the service. On the deriva-  
tion of διὰκ. (διήκω), see Buttm. *Lexil.*  
s. v. διὰκρος, § 40. 3: for its more re-  
mote affinities [AK-APK- 'bend'], Ben-  
fey, *Wurzellex.* Vol. II. p. 22.

τὴν δωρ. τῆς χάριτος] 'the gift of the  
grace;' gen. of identity, that of which  
the gift, i. e. the apostolic office, the  
office of preaching to the Gentiles,  
consisted; comp. Plato, *Leg.* VIII. p.  
844 D, διττὰς δωρεὰς χάριτος, and see  
Scheuerl. *Synt.* § 12. 1, p. 82, Winer,  
*Gr.* § 59. 8, p. 470.

τὴν  
δοθεῖσάν μοι] 'which was given to me,'  
not a mere reiteration of the pre-  
ceding δωρεάν, but associated closely  
with the following words which define  
the manner of the δόσις. The reading  
τῆς δοθείσης (*Lachm.*) is supported by  
very strong external authority [ABC  
D<sup>1</sup>FGN; 10 mss.; Clarom., Vulg.,  
Copt.], but appears so likely to have  
arisen from a conformation to ver. 2,  
that it can hardly be adopted with  
safety. The accus. is found in D<sup>2</sup>E



8 τῆς δυνάμεως αὐτοῦ· ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων  
ἀγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι  
9 τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, καὶ φωτίσαι

KL; majority of mss.; Syr. (both), Goth., al.; Chrys., Theod., al., and is adopted by Tisch. and most recent critics.

κατὰ τὴν ἐνέργειαν.] 'according to the working or operation of His power;' defining prepositional clause, dependent, not on ἐγενήθη (Mey.), but on τὴν δοθεῖσάν μοι, which would otherwise seem an unnecessary addition: 'the mention of the power of God is founded on the circumstance that St Paul sees in his change of heart from a foe to a friend of Christ an act of omnipotence;' Olsh. On the proper force of κατὰ, see notes on ch. i. 19.

8. ἐμοὶ τῷ ἐλαχιστοτέρῳ] 'unto me who am less than the least,' Auth.; a most felicitous translation. No addition was required to the former period; the great Apostle however so truly, so earnestly, felt his own weakness and nothingness (εἰ καὶ οὐδὲν εἰμι, 2 Cor. xii. 11), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, not only the remembrance of his former persecutions of the church (1 Cor. xv. 9, 10), but of his own sinful nature (1 Tim. i. 15, εἰμι, not ἦν), and unworthiness for so high an office. Calvin and Harl. here expound with far more vitality than Est., who refers this ταπεινοφροσύνης ὑπερβολὴν (Chrys.) solely to the memory of his former persecutions. It is perfectly incredible how in such passages as these, which reveal the truest depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the apostolic origin of the Epistle. On the form ἐλαχιστ. see Winer, *Gr.* § 11. 2, p. 65, and the *xxx.* collected by Wetst. in *loc.*, out

of which however remove Thucyd. iv. 118, as the true reading is κάλλιον.

ἐν τοῖς ἔθνεσιν εὐαγγέλιον.] 'to preach among the Gentiles;' explanatory and partly appositional clause, the emphatic ἐν τοῖς ἔθνεσιν marking the Apostle's distinctive sphere of action, and the inf. defining the preceding ἡ χάρις αὕτη: see Krüger, *Sprachl.* § 57. 10. 6, Schmalfeld, *Synt.* § 192, Winer, *Gr.* § 44. 1, p. 284. To make this clause dependent on ὡς περὶ, ver. 7, and to regard ἐμοὶ....αὕτη as parenthetical (Harl.), seems a very improbable connexion, and is required neither by grammar nor by the tenor of the passage.

Lachm. omits ἐν with ABCN; 3 mss.; Copt.; (A1f.): but the authority for retaining it [DEFG KL; nearly all mss.; Syr. (both), Clarom., Vulg., Goth., al.; Chrys., Theod., al.] seems slightly to preponderate.

πλοῦτος τοῦ Χρ.] 'riches of Christ,' i. e. the exhaustless blessings of salvation; compare Rom. xi. 33. It is ἀνεξιχνίαστον (LXX, Job v. 9, ix. 10, Heb. יִשְׁכָּח יִשְׁכָּח) both in its nature, extent, and application.

9. καὶ φωτίσαι πάντας] 'and to illuminate all, make all see;'

καὶ φωτίσαι πάντας] [et in lucem proferam omni homini] Syr.; expansion of the foregoing clause as to the process (the Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten), though appy. not as to the persons (ed. 1), as owing to its unemphatic position the πάντας can scarcely be thought more inclusive than the foregoing τὰ ἔθνη: see Meyer. The significant verb φωτίσαι must not be explained away as if it were synonymous with διδάσκει

πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμ-  
μένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι,  
ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς 10

(De W.): this derivative meaning is found in the LXX, see Judges xiii. 8 (*Alex.*), 2 Kings xii. 2, xvii. 27, 28, but not in the N.T., where the reference is always to light, either physical (Luke xi. 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.); comp. Reuss, *Théol. Chrét.* iv. 15, Vol. II. p. 156 note. Christ is properly ὁ φωτίζων (John i. 9); His apostles illuminate 'participatione ac ministerio:' Estius. On the use of the word in ref. to baptism, see Suicer, *Thesaur.* Vol. II. p. 1491. *Tisch.* (ed. 7) omits καὶ apparently by mistake.

*Lachm.* brackets πάντα as being omitted by A, 2 mss.; Cyr., Hil., al.; to these N is now added. ἡ οἰκονομία κ.τ.λ.] 'the dispensation of the mystery, &c.' 'dispositio sacramenti absconditi,' Vulg., Clarom.;—scil. the dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6), which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church. On the meaning of οἰκονομία, see notes on ch. i. 10.

The reading κοινῶτα (*Rec.*) has only the support of cursive mss., and is a mere explanatory gloss.

ἀπὸ τῶν αἰώνων] 'from the ages,' scil. 'since the ages of the world began,' comp. ὁ γέννησθαι Gen. vi. 4: terminus a quo of the concealment. The counsel itself was formed πρὸ τῶν αἰώνων, 1 Cor. ii. 7; the concealment of it dated ἀπὸ τῶν αἰώνων, from the commencement of the ages when intelligent beings from whom it could be concealed were called into existence; comp. Rom.

xvi. 25, μυστήριον χρόνους αἰώνους σεσιγημένον.

τῷ τὰ πάντα κτίσαντι] 'who created all things,' 'qui omnia creavit,' Vulg., Clarom.; certainly not, 'quippe qui omnia creavit,' Meyer,—a translation which would require the absence of the article; comp. notes on ch. i. 12, and see esp. Donalds. *Crat.* § 306. The exact reason for this particular designation being here appended to τῷ Θεῷ has been somewhat differently estimated. The most simple explanation would seem to be that it is added to enhance the idea of God's omnipotence; the emphatic position of τὰ πάντα ('nullā re prorsus exceptā,' Est.) being designed to give to the idea its widest extent and application;—'who created all things,' and so with His undoubted prerogative of sovereign and creative power ordained the very μυστήριον itself. A reference to God's omniscience would more suitably have justified the concealment, the reference to His omnipotence more convincingly vindicates the εὐδοκία according to which it was included in and formed part of His primal counsels. It is not necessary to limit τὰ πάντα, but the tense seems to show that it refers rather to the physical (οὐδὲν γὰρ χωρὶς αὐτοῦ πεποίηκε, Chrys.), than to the spiritual creation (Calv.). This latter view was perhaps suggested by the longer reading κτίσ. διὰ Ἰησοῦ Χρ. [*Rec.* with D<sup>3</sup>EKL; most mss.; Syr.-Phil. with asterisk; Chrys., Theod., al.], which however is rightly rejected by most recent editors with ABCD<sup>1</sup>FGN; a few mss.; Syr., Vulg., Goth., al.; Basil, Cyr., and many Ff.

10. ἵνα γνωρισθῇ νῦν] 'in order that there might be made known now;'

ἐπουρανόις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ  
 11 Θεοῦ, κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ

divine object and purpose of the general dispensation described in the two foregoing verses; not of either of the facts specified in the two participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.), could be properly said to have had as its purpose and design the *present* (νῦν opp. to ἀπὸ τῶν αἰώνων) exhibition of God's wisdom to angels. The Apostle (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labour through all its stages: the ἐλαχιστότερος has grace given him εὐαγγελισασθαι, κ.τ.λ., nay more, φωτίσαι πάντας κ.τ.λ., and that too that heaven might see and acknowledge the πολυποίκιλος σοφία of God; see Neander, *Planting*, Vol. I. p. 518 (Bohn). ταῖς ἀρχαῖς κ.τ.λ.] 'to the principalities and to the powers in the heavenly regions;' sc. to the good angels and intelligences; a ref. to both classes (Hofm. *Schriftb.* Vol. I. p. 315) being excluded, not so much by ἐν τοῖς ἔπουρ. (Alf., for comp. ch. vi. 12), as by the general tenor of the passage; evil angels more naturally recognise the *power*, good angels the *wisdom* of God. On the term ἀρχαῖς καὶ ἔξουσ., each with the art. to add weight to the enumeration, see notes on ch. i. 21, and on τοῖς ἔπουρ. notes on ch. i. 3, 20. δια τῆς ἐκκλησίας] 'through the Church,' scil., 'by means of the Church;' διὰ τῆς περὶ τῇν ἐκκλησίαν οἰκονομίας Theod. The Church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp. Calvin *in loc.*,

'ecclesia...quasi speculum sit in quo contemplantur Angeli mirificam Dei sapientiam;' *ὅτε ἡμεῖς ἐμάθομεν, τότε καί κείνοι δι' ἡμῶν* Chrys. That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible; comp. 1 Pet. i. 12, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, and see Petavius, *Theol. Dogm.* Vol. III. p. 44 sq., Suicer, *Theaur.* Vol. I. p. 46. πολυποίκιλος] 'manifold,' 'multiformis,' Vulg., Clarom.; see Orph. *Hymn.* VI. 11, LXI. 4. This characteristic of God's wisdom is to be traced, not in the παράδοξον, by which issues were brought about by unlooked-for means (διὰ τῶν ἐναντίων τὰ ἐναντία κατωρθώθη, διὰ θανάτου ζωῆ, δι' ἀσθενείας δύναμις, δι' ἀτιμίας δόξα, Greg.-Nyss. ap. Theoph.), but in the πολύτεχνον (Theoph.), the variety of the divine counsels, which nevertheless all mysteriously co-operated toward a single end,—the call of the Gentiles, and salvation of mankind by faith in Jesus Christ. The use of πολυποίκ. in reference to Gnosticism (Irenæus, *Hæc.* I. 4. 1, ed. Mass.) does not give the slightest reason for supposing (Baur, *Paulus*, p. 429) that the use of the word here arose from any such allusions.

11. κατὰ πρόθ. τῶν αἰώνων] 'according to the purpose of the ages;' modal clause dependent on *ἵνα γνωρισθῇ*, specifying the accordance of the revelation of the divine wisdom with God's eternal purpose; νῦν μὲν, φησί, γέγονεν, οὐ νῦν δὲ ὠριστο, ἀλλ' ἀνωθεν προτετύπωτο Chrys. The gen. τῶν αἰώνων is somewhat obscure: it can scarcely be (α) a gen. *objecti* ('the fore-ordering of the ages,' Whitby, comp.

Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ 12  
τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

Peile), or even (b) a gen. of *the point of view* (Scheuerl. *Synt.* § 18. 1, p. 129),—for the Apostle is not speaking of God's purpose in regard to different times or dispensations, but of His single purpose of uniting and saving mankind in Christ,—but will be most naturally regarded as (c) belonging to the general category of the gen. of *possession* ('the purpose which pertained to, existed in, was determined on in the ages'), and as serving to define the general relation of time; comp. Jude 6, *κρίσιν μεγάλης ἡμέρας*, and see Winer, *Gr.* § 30. 2, p. 169. The meaning is thus nearly equivalent to that of the similar expression *πρόθεσιν*... *πρὸ χρόνων αἰώνων*, 2 Tim. i. 9; God's purpose existed in His eternal being, and was formed in the primal ages ('a *saeculis*, Syr.) before the foundation of the world; comp. ch. i. 4.

ἣν ἐποίησεν] 'which he wrought,' 'quam fecit,' Vulg., Clarom., Copt., 'gatavida,' Goth. The exact meaning of *ἐποίησεν* is doubtful. The mention of the eternal purpose would seem to imply rather '*constituit*' (Harl., Alf.) than '*executus est*' (De W., Mey.), as the general reference seems more to the appointment of the decree than to its historical realization (see Calv.; Hofm. *Schriftb.* Vol. I. p. 204): still the words ἐν Χρ. Ἰησοῦ τῷ Κυρίῳ ἡμῶν seem so clearly to point to the realization, the carrying out of the purpose in *Jesus Christ*,—the Word made flesh (compare Olsh.),—that the latter (Matth. xxi. 31, John vi. 38, 1 Kings v. 8, Isaiah xlv. 28) must be considered preferable. As however St Paul has used a middle term, neither *προθετο* nor *ἐπετέλεσε*, a middle term (e. g. 'wrought,' 'made,'—not 'fulfilled,' Conyb.) should be re-

tained in translation.

The reading is slightly doubtful. *Lachm.* and *Tisch.* (ed. 1 and 7) insert τῷ before Χρ. with ABC<sup>1</sup>; 37. 116. al.; as however the title δ Χρ. Ἰησ. δ Κύρ. ἡμῶν does not *apply*, occur elsewhere (Col. ii. 6 is the nearest approach to it; see *Middl. Gr. Art.* Append. II. p. 495, ed. Rose), and the omission is well supported [C<sup>2</sup>DEKL<sup>2</sup>; most mss.; Ath., Chrys., Theod.], we still retain the reading of *Rec.*, *Tisch.* (ed. 2), and the majority of editors.

12. ἐν ᾧ ἔχομεν] 'in whom (founded in whom) we have;' appeal to, and proof drawn from their Christian experience, the relative ᾧ having here a slightly demonstrative and explanatory force (ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἅπαν, ἐν ᾧ ἔχομεν φησί κ. τ. λ. Chrys., comp. Theod.), and being nearly equivalent to ἐν αὐτῷ γὰρ; see Jelf, *Gr.* § 834. 2, Bernhardt, *Synt.* VI. 12, p. 293, and note on οἷς on Col. i. 27.

τὴν παρρησίαν] 'our boldness,' 'fiduciam,' Vulg., Clarom.; not here 'libertatem oris,' whether in ref. to prayer (Beng.), or to preaching the Gospel (Vatabl.); for, as in many instances (Lev. xxvi. 13 μετὰ παρρ. Πῶς ᾤησθε, 1 Macc. iv. 18, Heb. iii. 6, 1 John ii. 28, al.), the primitive meaning has here merged into that of 'cheerful boldness' (θάρρος, Zonar. *Lex.* p. 1508; 'Freudigkeit,' Luth.); that 'freedom of spirit' ('freihalt,' Goth.) which becomes those who are conscious of the redeeming love of Christ; ἀγέσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αἵματος προσήγαγε θάρρους; Ecum.; see notes on 1 Tim. iii. 13. τὴν προσαγωγὴν] 'our admission;' οὐχ ὡς αἰχμάλωτοι, φησί, προσήχθημεν, ἀλλ' ὡς συγγνώμης ἀξιούμενοι' Chrys., and sim. the

13 διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν.

other Greek commentators; comp. Æth., 'ductorem nostrum,' and see notes on ch. ii. 18. The transitive meaning there advocated is appy. a little less certain in the present case, on account of the union with the intrans. *παρόλῳ*, still both lexical authority and the preceding reference to our Lord seem to require and justify it; comp. Suicer, *Thesaur.* s. v. Vol. II. p. 850. How 'the use of the article before both nouns signalizes them as the twin elements of a unique privilege' (Eadie), is not clear; see on the contrary Winer, *Gr.* § 19. 5, p. 117. *Lachm.* omits the second art., with ABN<sup>1</sup>; 2 mss.; but in opp. to CDE (D<sup>1</sup>E τὴν προσ. κ. τ. παρόλῳ)FG(FG τὴν προσ. ἐς τ. παρόλῳ)KLN<sup>4</sup>; nearly all mss.; Ath., Chrys., Theod., al.;—authority appy. preponderant.

ἐν πεποιθήσει] 'in confidence,' μετὰ τοῦ θαρσύνειν, Chrys.,—a noble example of which is afforded by St Paul himself in the sublime words of Rom. viii. 38, 39 (Mey.). The present clause does not qualify *προσάγωγῇ* ('no timorous approach,' Eadie), but is the predication of *manner*, and defines the tone and frame of mind ('alacriter libenterque,' Calv.) in which the *προσάγωγῇ* is enjoyed and realized. Thus then ἐν Χρ. marks the objective ground of the possession, διὰ τῆς πίστ. the subjective medium *by which*, and ἐν πεποιθ. the subjective state *in which* it is apprehended: 'tres itaque gradus sunt faciendi, nam primum Dei promissionibus credimus, deinde his acquiescentes concipimus fiduciam ut bono simus tranquilloque animo: hinc sequitur audacia, quæ facit ut profligato metu intrepide et constanter nos Deo commendemus: ' Calv. Περὶ ὁθ-  
sis (2 Kings xviii. 19) is only used in

the N. T. by St Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2, Phil. iii. 4), and is a word of later Greek: see Eustath. on *Odys.* III. p. 114. 41, Lobeck, *Phryg.* p. 294 sq. τῆς πίστεως αὐτοῦ]

'faith on Him;' gen. *objecti*, virtually equivalent to πίστ. ἐς αὐτόν: see Rom. iii. 22, Gal. ii. 16, and comp. notes *in loc.* It is doubtful whether the deeper meaning which Stier (comp. Matth.) finds in the words, sc. 'faith of which Christ is not only the object, but the ground,' can here be fully substantiated. On the whole verse, see three posthumous sermons of South, *Serm.* xxix. sq. Vol. iv. p. 413 sq. (Tegg).

13. δὴ] 'On which account,' 'wherefore,' sc. since my charge is so important and our spiritual privileges so great; διότι μέγα τὸ μυστήριον τῆς κλήσεως ἡμῶν, καὶ μεγάλα ἃ ἐνεπιστεύθη ἐγώ. Theoph. The reference of this particle has been very differently explained. Estius and Meyer with some plausibility connect it simply with the preceding verse; 'cum igitur ad tantam dignitatem vocati sitis, ejusque consequendæ fiduciam habeatis per Christum; rogo vos, &c.' Est. As however ver. 8—11 contain the principal thought to which ver. 12 is only subordinate and supplementary, the former alluding to the *nature* and *dignity* of the Apostle's commission, the latter to its *effects* and *results*, in which both he and his converts (ἐχομεν) share, the particle will much more naturally refer to the *whole* paragraph. The union of the Apostle's own interests and those of his converts in the following words then becomes natural and appropriate. The use of διὸ by St Paul is too varied to enable us safely to adduce any gram-

On this account (I say) I pray to God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fullness.

### Τούτου χάριν κάμπτω τὰ γόνατά μου 14

matical considerations: see notes on *Gal.* iv. 31. αἰτοῦμαι μὴ

ἐνκακεῖν] 'I entreat you not to lose heart;' ὑμᾶς (Æth.) not τὸν Θεόν (Theod.) being supplied after the verb; comp. 2 *Cor.* v. 20, *Heb.* xiii. 19 (2 *Cor.* vi. 1, x. 2, cited by De W., are less appropriate), where a similar supplement is required. Such constructions as 'I pray (God) that ye lose not heart,' or 'that I lose not heart' (Syr.), are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover such a prayer as that in the latter interpretation would here fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice (*Col.* i. 24), and in his very weakness to find ground for boasting; comp. 2 *Cor.* xi. 30, xii. 5. On the form ἐνκακεῖν, not ἐκκακεῖν, see notes on *Gal.* vi. 9.

ἐν ταῖς θλίψεσιν κ.τ.λ.] 'in my tribulations for you,' 'in (not 'ob,' Beza) tribulationibus meis,' *Vulg.*, *Clarom.*; ἐν as usual denoting the sphere as it were in which the faint-heartedness of the Ephesians might possibly be shown; see *Winer, Gr.* § 48. a, p. 345. So close was their bond of union in Christ, that the Apostle felt his afflictions were theirs; they might be faint-hearted in his, as if they were their own. The article is not necessary before ὑπέρ, as θλίψεσι can be considered in structural union with ὑπέρ ὑμῶν: comp. θλίβεσθαι ὑπέρ τινος, 2 *Cor.* i. 6; see notes on ch. i. 15.

ἥτις ἐστὶν δόξα ὑμῶν] 'inasmuch as it is your glory;' reason (ὑμετέρα γὰρ δόξα κ.τ.λ. *Theod.*), or rather explanation, why they were not to be faint-hearted; the indef. relative being here

explanatory (comp. ch. i. 23, notes on *Gal.* iv. 24, and *Hartung, Casus*, p. 286), and referring to θλίψεσιν on the common principle of attraction by which the relative assumes the gender of the predicate; see *Winer, Gr.* § 24. 3, p. 150, *Madvig, Synt.* § 98. The way in which St Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by *Chrys.*, ὅτι οὕτως αὐτοὺς ἠγάπησεν ὁ Θεός, ὥστε καὶ τὸν υἱὸν ὑπὲρ αὐτῶν δοῦναι καὶ τοὺς δούλους κακοῦν· ἵνα γὰρ οὗτοι τύχωσι τοσοῦτων ἀγαθῶν [see ver. 6] *Παῦλος ἐδεσμεῖτο*. The personal reason, 'quod doctorem habetis qui nullis calamitatibus frangitur,' *Calixt.* (compare *Theod.*), in which case ἥτις must refer to μὴ ἐνκακεῖν, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (*καρτερία, Theod.*) of the sufferer.

14. Τούτου χάριν] 'On this account,' sc. 'because ye are so called and so built together in Christ,' resumption of ver. 1 (ταῦτα πάντα ἐν μέσῳ τεθεικώς, ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον' *Theod.*); τούτου χάριν referring to the train of thought at the end of ch. ii., and to the ideas parallel to it in the digression; in brief, ἐπειδὴ οὕτως ἠγαπήθητε παρὰ Θεοῦ Ὀέου.

κάμπτω τὰ γόνατα κ.τ.λ.] 'I bend my knees (in prayer) to;' expression indicative of the earnestness and fervency of his prayer; τὴν μετὰ κατανύξεως δέησιν ἐσήμανε, *Theoph.*, comp. *Chrys.* Κάμπτεω γόνυ (usually κ. ἐπὶ γόνυ in the LXX) is joined with the dat. in its simple sense (*Rom.* xi. 4, xiv. 11, both quotations); but here, in the metaphorical sense of προσεύχεσθαι, is ap-

15 πρὸς τὸν Πατέρα, ἐξ οὗ πάντα πατρια ἐν οὐρανοῖς καὶ  
16 ἐπὶ γῆς ὀνομάζεται, ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος

16. δῶ] So ABCFGN; 3 mss.; Orig. (*Cat.*), Bas., Method., al. (*Lachm.*, *Mey.*, al.). In ed. 1 and 2 the rarer form δῶη was adopted with DEKL; great majority of mss.; Ath., Chrys., Theod., al. (*Rec.*, *Tisch.* ed. 2, 7), and on the evidence then extant probably rightly. The addition of N seems however now just sufficient to turn the scale; comp. critical note on ch. ii. 8.

appropriately joined with πρὸς to denote the object towards whom (as it were) the knees were bowed,—the mental direction of the prayer; see Winer, *Gr.* § 49. h, p. 360. On the posture of kneeling in prayer, see Bingham, *Antiq.* XIII. 8. 4, and esp. Suicer, *Thesaur.* Vol. I. p. 777.

The interpolation of the words τοῦ Κυρίου ἡμῶν I. X. after πατέρα, though undoubtedly ancient, and well supported [DEFGKLN<sup>4</sup>; nearly all mss.; Syr. (both), Vulg., Goth., al.; Chrys., Theod., al.], is rightly rejected in favour of the text [ABCN<sup>1</sup>; 2 mss.; Demid., Copt., Æth. (both), al.; Orig., Cyr., al.] by nearly all modern editors except De Wette and Eadie.

15. ἐξ οὗ] 'from whom,' 'after whom;' ἐκ pointing to the origin or source whence the name was derived; see notes on *Gal.* ii. 16, and comp. Xen. *Mem.* iv. 5. 12, ἐφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνόντας κοινῇ βουλευέσθαι. Hom. *Il.* x. 68, πατρόθεν ἐκ γενεῆς ὀνομάζων. Less direct origination is expressed by ἀπό; comp. ὀνομάζ. ἀπό, Herod. vi. 130. πάντα πατρια] 'every race, family,' not 'the whole family,' Auth.; see Middleton in *loc.*, p. 361 (ed. Rose). The use of the particular term πατρια is evidently suggested by the preceding πατέρα; its exact meaning however, and still more its present reference, are both very debatable. With regard to the first it may be said that πατρια does not imply (a) 'paternitas,' Vulg., Syr., al. (κυρίως πατήρ, καὶ

ἀληθῶς πατήρ ὁ Θεός, Theod.; comp. Tholuck, *Bergpr.* p. 394),—a translation defensible neither in point of etymology or exegesis, but is either used in (b) the more limited sense of 'familia' (*metiōt*, Copt.; comp. Arm.), or more probably (c) that of the more inclusive 'gens' (Heb. הֵבֶלֶבֶשׁ, less commonly תִּבְנָה תִּבְנָה, comp. Gesen. *Lex.* s. v. תִּבְנָה, 10); see Herod. i. 200, εἰσι δὲ αὐτῶν [Βαβυλωνίων] πατριαί τρεῖς, and compare Acts iii. 25 with Gen. xii. 3, where πατρια and φυλὴ are interchanged. If then, as seems most correct, we adopt this more inclusive meaning, the reference must be to those larger classes and communities into which, as we may also infer from other passages (comp. ch. i. 21 notes, Col. i. 16 notes), the celestial hosts appear to be divided, and to the races and tribes of men ('quæque regionum,' Æth.), every one of which owes the very title of πατρια by which it is defined to the great Πατήρ of all the πατρια both of angels and men: this title οὐκ ἀφ' ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἀνωθεν ἦλθεν eis ἡμᾶς. Severian ap. Cramer, *Caten.* in *loc.*; see Schoettg. *Hor. Hebr.* Vol. I. p. 1238, and Suicer, *Thesaur.* s. v. Vol. II. p. 637.

ὀνομάζεται is thus taken in its simple etymological sense, 'is named, bears the name of,' scil. of πατρίδ, 'dicitur,' Copt., al., 'namnajada,' Goth.; see Meyer in *loc.* All special interpretations, e. g. 'nominantur filii Dei' (Beng., comp. Beza), or arbitrary interpretations of ὀνομάζ., e. g. 'existit,

τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύ-  
ματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν 17

originem accipit' (Estius, al.; comp. Rück.),—meanings which even καλεῖσθαι (Eadie) never directly bears,—are wholly inadmissible.

16. [να δὲ ὑμῖν] 'that he would grant you;' subject of the prayer being blended with the purpose of making it; see notes on ch. i. 17. On the reading see critical notes.

κατὰ τὸ πλοῦτος κ.τ.λ.] 'according to the riches of His glory,' according to the abundance and plenitude of His own perfections; see notes on ch. i. 7. δυνάμει] 'with power,' 'with (infused) strength;' 'ut virtute seu fortitudine ab eo acceptâ corroboraremini.' Estius. This dative has been differently explained; it cannot be (a) the dat. of 'reference to,' or more correctly speaking, of 'ethical locality' (see notes on Gal. i. 22, and exx. in Krüger, *Sprachl.* § 48. 15, e.g. χρήμασι δυνατοὶ εἶναι, &c.), for it was not one particular faculty, power, as opp. to knowledge, &c. but the whole 'inner man,' which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. Nor again (b) does it appear to be used adverbially (dat. of manner, Jelf, *Gr.* § 603. 2), for this interpr., though more plausible (see Rück.), is open to the objection of directing the thought to the strengthener rather than to the subject in whom strength is to be infused; see Meyer *in loc.* It is thus more correctly regarded as (c) the simple instrumental dat. (Arm.) defining the element or influence of which the Spirit is the 'causa medians;' comp. ἐν δυνάμει, Col. i. 11.

εἰς τὸν ἔσω ἄνθρωπον] 'into the inner man;' direction and destination of the prayed for gift of infused strength; the clause being obviously connected with κραταιωθ. (Vulg., Goth.,—appy.)

not with κατοικῆσαι (Syr., Copt., Æth., and Gr. Ff.); and εἰς not being for ἐν (Beza), nor even in its more lax sense 'in regard of' (Mey.; comp. Winer, *Gr.* § 49. a, p. 354), but in its more literal and expressive sense of 'to and into:' the 'inner man' is the recipient of it (ὁ χωρῶν, Schol. ap. Cram. *Caten.*), the subject into whom the δυνάμει is infused; comp. notes on Gal. iii. 27. The expression ὁ ἔσω ἄνθρ. (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος (1 Pet. iii. 4), and stands in antithesis to ὁ ἔξω ἄνθρωπος (1 Cor. iv. 16); the former being practically equivalent to the νοῦς or higher nature of man (Rom. vii. 23), the latter to the σὰρξ or the μέλη: see Beck, *Seelenl.* III. 21. 3, p. 68. It is within this ἔσω ἄνθρωπος that the powers of regeneration are exercised (Harless, *Christl. Ethik*, § 12. a), and it is from their operation in this province that the whole man ('secundum interna spectatus,' Beng.) becomes a νέος ἄνθρωπος (as opp. to a former state), or a καὶνὸς ἄνθρωπος (as opp. to a former corrupt state, ch. iv. 24), and is either ὁ κατὰ Θεὸν κτισθεὶς (ch. iv. 24), or ὁ ἀνακαινούμενος εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν (Col. iii. 10), according to the point of view under which regeneration is regarded; see Harless, *Ethik*, § 24. c. The distinction between this and the partially synonymous terms πνεῦμα and νοῦς may perhaps be thus roughly stated: πνεῦμα is simply the highest of the three parts of which man is composed (see notes on 1 Thess. v. 23); νοῦς the πνεῦμα regarded more in its moral and intellectual aspects, 'quatenus intelligit, cogitat, et vult' (see



## 18 Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν

notes on *Phil.* iv. 7); ὁ ἔσω ἀνθρ. the πνεῦμα, or rather the whole immaterial portion, considered in its *theological* aspects, and as the seat of the inworking powers of grace: comp. Olsh. on *Rom.* vii. 22, *Opusc. Theol.* p. 143 sq., Beck, *Seelenl.* II. 13, p. 35, and on the threefold nature of man generally, *Destiny of the Creature*, Sermon. v. p. 103 sq. (ed. 3). The attempt to connect St Paul's inspired definitions with the terminology of earlier (ὁ ἐνὸς ἀνθρ., Plato, *Republ.* ix. p. 589 A) or of later Platonism (ὁ ἐνδον ἀνθρ., Plot. *Ennead.* i. 1. 10), as in Fritz. *Rom.* Vol. II. p. 63, will be found on examination to be untenable. The dissimilarities are marked, the supposed parallelisms illusory.

17. κατοικῆσαι τὸν Χρ.] 'that Christ may dwell...in your hearts;' issue and result (ὥστε κατοικῆσαι, Orig.), not purpose (Eadie), of the inward strengthening; the present clause not being parallel to δύναμει κραταιωθ. (Mey.), and dependent on δῶ, but, as the emphatic position of κατοικῆσαι seems clearly to show, appended to κραταιωθῆναι with a partially climactic force, but a somewhat lax grammatical connexion: see Winer, *Gr.* § 44. 1, p. 284, comp. Madvig, *Synt.* § 153. The meaning is thus perfectly clear and simple; the indwelling of Christ, the taking up of His abode (κατοικῆσαι, Matth. xii. 45, Luke xi. 26, Col. i. 19 and notes, 2 Pet. iii. 13; the simple form is however used in *Rom.* viii. 9, 1 Cor. iii. 16) is the result of the working of the Holy Spirit on the one side, and the subjective reception of man (διὰ τῆς πίστεως) on the other; 'non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu:' Calv. τὸν Χριστόν] The attempt of Fritz.

(*Rom.* viii. 10, Vol. II. p. 118) to show that Χριστός is here merely 'mens quam Christus postulat,' by comparing such passages as Arist. *Acharn.* 484, καταπιὼν Εὐριπίδην, is as painful as it is unconvincing. What a contrast is the vital exegesis of Chrys., πῶς δὲ ὁ Χρ. κατοικεῖ ἐν ταῖς καρδίαις; δκονε αὐτοῦ λέγοντος τοῦ Χριστοῦ, 'Ἐλευσόμεθα ἐγὼ καὶ ὁ πατήρ καὶ μοῦνη παρ' αὐτῷ ποιήσομεν. ἐν ταῖς καρδίαις] 'in your hearts;' 'partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis esse si in linguâ versetur, aut in cerebro volitet:' Calv. On the meaning of καρδιά (properly the imaginary seat of the ψυχή, and thence the seat and centre of the moral life viewed on the side of the affections), see Delitzsch, *Bibl. Psychol.* IV. 11, p. 203 sq., and notes on *Phil.* iv. 7.

18. ἐν ἀγάπῃ κ.τ.λ.] 'ye having been rooted and grounded in love;' state consequent on the indwelling of Christ, viz. one of fixedness and foundation in love, the participle reverting irregularly to the nominative for the sake of making the transition to the following clause more easy and natural: δοκεῖ μοι σαφῶς τὰ ἐξῆς ἐν σολοικίᾳ εἰρῆσθαι, ὡς πρὸς τὴν φρόσιν πρὸς γὰρ τὸ δῶ η ὑμῶν ἀκόλουθον ἦν εἰπεῖν ἐρριζωμένοις καὶ τεθεμελιωμένοις...ὁ δὲ θέλων ἀποκαταστήσασθαι τὰ κατὰ τὸν τόπον χωρὶς σολοικίας, σκέψαι εἰ μὴ βιάσεται οὕτω τὴν φρόσιν ἀποκαταστῆς Orig. *Cat.* The assumed transposition of ἵνα (ἵνα ἐρρ. καὶ τεθ. ἐξισχ., Auth., Winer, Mey.; —but adopted by none of the ancient Vv. except Goth.), which Origen thus properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz. (*Rom.* xi. 31, Vol. II. p. 541), viz. Acts xix. 4,

ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις, τί τὸ πλάτος καὶ

John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7; as in all of them (except Thess. l. c. which is not analogous) the premised words are not as here connected with the subject, but form the objective factor of the sentence. The only argument of any real weight against the proposed interpr. is not so much *syntactic* (for see the numerous exx. of similar irregularities in Winer, *Gr.* § 63. 2, p. 505, Krüger, *Sprachl.* § 56. 9. 4) as *ezegetical*, it being urged that the *perf.* part. which points to a completed state is inconsistent with a prayer which seems to refer to a state of progress, and to require the *present* part. (see Mey.). The answer however seems satisfactory,—that the clause *does* express the *state* which must ensue upon the indwelling of Christ, before what is expressed in the next clause (*ἵνα ἐξισχ.*) can in any way be realized, and that therefore the *perf.* part. is correctly used. The Apostle prays that they may be strengthened, that the *result* of it may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principle of Christian love. We now notice the separate words.

ἐν ἀγάπῃ] ‘in love,’—not either of Christ (comp. Chrys. ἀγάπῃ αὐτοῦ), or of God (Wolf), either of which references would certainly have required some defining gen., but the Christian principle of love,—love *δὲ ἐστὶν σύνδεσμος τῆς τελειότητος*, Col. iii. 14. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic proportions of Christ’s surpassing love to man; comp. 1 John iv. 7 sq.

The absence of the article is unduly pressed both by Meyer (= ‘in amando’)

and Harl. (‘*subjective* love,’ ‘man’s love to Christ’), such omissions in the case of abstract nouns, esp. when preceded by prepp., being not uncommon in the N. T.; see exx. Winer, *Gr.* § 19. 1, p. 109, and comp. Middleton, *Greek Art.* vi. 1, p. 98 (ed. Rose).

ἐρριζ. καὶ τεθεμ.] It has been said that there is here a mixture of metaphors; comp. Olsh., Mey., al. This is not strictly true: *ρίζω* is abundantly used both with an ethical (Herod. i. 64, Plutarch, *Mor.* 6 E) and a physical (Hom. *Od.* xiii. 163) reference, without any other allusion to its primitive meaning than that of *fixedness*, *firmness* at the *base* or *foundation*; see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 1337, and Wetst. in loc.

ἵνα ἐξισχύσητε] ‘in order that ye may be fully able;’ object contemplated in the prayer for Christ’s indwelling in their hearts, and their consequent fixedness in love: *ἐξισχύσητε φησὶν, ὥστε ἰσχύος πολλῆς δεῖ*: Chrys.: comp. Ecclus. vii. 6, *μὴ οὐκ ἐξισχύσεις ἐξῆραι ἀδικίας.*

καταλαβέσθαι] ‘to comprehend;’ the tense *perhaps* implying the singleness of the act (see exx. Winer, *Gr.* § 44. 7, p. 296, but see notes on ver. 4), and the voice the exercise of the mental power: see esp. Donalds. *Gr.* § 432. bb, where this is termed the *appropriative* middle, and Krüger, *Sprachl.* § 52. 8. 1 sq., where it is termed the *dynamic* middle, as indicating the earnestness or spiritual energy with which the action is performed. The meaning of the verb (*κατανοεῖσθαι*, Hesych.) can scarcely be doubtful: the meaning ‘occupare’ (comp. Goth., ‘gafahan;’ Copt., *taho*), adopted by Kypke (*Obs.* Vol. II. p. 294), but supported only by one proper example, is here plainly untenable,

19 μῆκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλ-

as the middle voice only occurs in the N. T. in reference to the mental powers; see Acts iv. 13, x. 34, xxv. 25. τί τὸ πλάτος κ.τ.λ.]

*what is the breadth and length and depth and height;* certainly not 'latitudinem quandam, &c.,' Kypke (*Obs.* Vol. II. p. 294), such a use of τί implying a transposition, and assigning a meaning here singularly improbable. The exact force and application of these words is somewhat doubtful. Without noticing the various spiritual applications (see Corn. & Lap., and Pol. *Syn. in loc.*) all of which seem more or less arbitrary, it may be said (1) that St Paul is here expressing the idea of greatness; metaphysically considered, by the ordinary dimensions of space; διὰ γὰρ τοῦ μήκ. καὶ πλ. καὶ βάθ. καὶ ὕψ. τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά; Theod. It is however more difficult (2) to specify *what it is* of which the greatness and dimensions are predicated. Setting again aside all arbitrary references (ὅ τοῦ σταυροῦ φύσις, Orig., Sever.; 'contemplatio Ecclesiæ,' Beng., Eadie), we seem left to a choice between a reference to (a) ἡ ἀγάπη τοῦ Θεοῦ πῶς πανταχοῦ ἐκτέταται, Chrys., τῆς χάριτος τὸ μέγεθος, Theod.-Mops., or (b) ἡ ἀγάπη τοῦ Χρ., Calv., Meyer. If the preceding ἀγάπη had referred to the love of God, (a) would have seemed most probable: as it does not, and as its general meaning *there* would be inapplicable *here*, (b) seems the most natural explanation. Thus then the consequent clause, without being dependent or explanatory, still practically supplies the defining gen.: St Paul pauses on the word ὕψος, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing

the construction, a parallel thought which hints at the same conception (ὑπερβάλλουσαν), and suggests the required genitive. The order βάθος κ. ὕψος has the support of AKLN; most mss.; Syr.-Phil.; Orig., Chrys., Theod., al. (*Rec., Tisch.*,—who both in ed. 2 and 7 has by some oversight reversed the authorities); and is appy. rightly maintained, even in opp. to BCDEFG; mss.; Vulg., Clarom., Syr., Goth., Copt.; Ath., Maced. (*Lachm.*), which adopt the more natural, and for this very reason the more suspicious order.

19. γινῶναι τε] 'and to know;' supplemental clause to καταλαβεῖσθαι κ.τ.λ., the former referring to the comprehensive knowledge of essentials (Olsh.), the latter further specifying the practical knowledge arising from religious experience. It may be remarked, that though the union of sentences by τε is characteristic of later Greek (Bernhardy, *Synt.* xx. 17, p. 483), it is comparatively rare in the Gospels. In the Epistles, but most especially in the Acts, it is of more common occurrence. τε is to be distinguished from καὶ as being *adjunctive* rather than *conjunctive*: like 'que,' it appends to the foregoing clause (which is to be conceived as having a separate and independent existence, Jelf, *Gr.* § 754. 6) an additional, and very frequently a new thought;—a thought which, though not necessary to (Herm. *Viger*, No. 315), is yet often supplemental to, and a further development of the subject of the first clause; comp. Acts ii. 33, Heb. i. 3, and see Winer, *Gr.* § 57. 3, p. 517 (ed. 5).

τὴν ὑπερβάλλ. τῆς γνώσεως δγ.] 'the knowledge-surpassing love;' the gen. γνώσεως being due to the notion of comparison involved

λουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

in *ὑπερβάλλειν*: comp. *Æsch. Prom.* 923, *βροντῆς ὑπερβάλλοντα κτύπον* Arist. *Pol.* III. 9; and see Jelf, *Gr.* § 504, Bernhardy, *Synt.* III. 48. b, p. 169. The words can scarcely be twisted into meaning 'the exceeding love of God in bestowing on us the knowledge of Christ' (Dobree, *Advers.* Vol. 1. p. 573), nor can the participle *ὑπερβ.* be explained in an *infinitival* sense, 'to know that the love of Christ is ἀνεξίχνιαστον' (comp. Harl.),—a translation untenable in point of grammar (Winer, *Gr.* § 45. 4, note, p. 309), and unsatisfactory in exegesis,—but, as its position shows, must be regarded as simply *adjectival*. The sentence then contains an oxymoron or apparent paradox (comp. 1 Cor. i. 21, 25, 2 Cor. viii. 2, Gal. ii. 19, 1 Tim. v. 6), thus simply and satisfactorily explained by Chrys. (ed. Savile) and (Ecum., *ἐὶ καὶ ὑπερκεῖται πάσης γνώσεως ἀνθρωπίνης* [this is too restricted] *ἢ ἀγάπῃ τοῦ Χρ., ὅμως ὑμεῖς γνώσεσθε εἰ τὸν Χρ. σχολήτε ἐνοικοῦντα* comp. Theoph. *Γινῶναι* is thus contrasted with *γνώσις*; the former being that knowledge which arises from the depths of religious experience (τὸ γινῶναι ἀπὸ τοῦ ἀπολαύσαι λέγει, Theod.-Mops.), the knowledge that is ever allied with love, Phil. i. 9; the latter abstract knowledge, not merely *ἀνθρωπίνη* (Chrys.), and most certainly not *ψευδώνυμος* (Holzh.), but knowledge without reference to religious consciousness or Christian love; comp. 1 Cor. viii. 1 sq., xiii. 8.

*ἀγάπην τοῦ Χρ.* 'love of Christ towards us,' gen. *subjecti*; not 'love toward Christ,' gen. *objecti*, as appy. in 1 John ii. 5, 15. *ἵνα πληρωθῇτε κ.τ.λ.* 'that ye may be filled to all the fulness of God,' object and purpose of *ἐξισχύειν καταλαβέσθαι*, scil. ὥστε πλη-

ροῦσθαι πάσης ἀρετῆς ἥς πλήρης ἐστὶν ὁ Θεός' Chrys. (ed. Sav.). There is some little difficulty in these words, arising from the ambiguity of the meaning of *πλήρωμα*. If we adhere (a) to the more strict meaning, 'id quo res impletur' (see Fritz. *Rom.* Vol. II. p. 469 sq., notes on Gal. iv. 4), the words must imply 'that ye may be so filled as God is filled' (Olsh.), τοῦ Θεοῦ being the *possessive* gen., and τὸ πλήρ. referring, not to the essence, still less to the δόξα (Harl.), but to the *spiritual perfections* of God. Owing to the somewhat obvious objection, that such a fulness could never be completely realized in this present state of human imperfection (1 Cor. xiii. 9 sq.), De W. and Meyer adopt (b) the secondary meaning of *πλήρωμα*, scil. *πλοῦτος, πλήθος* (see Fritz. *Rom.* Vol. II. p. 471), the translation being either, 'ut pleni fiat usque eo ut omnes Dei opes animis vestris recipiat' (Fritz. *ib.*), or 'ut omnibus Dei donis abundetis' (Est.), according as Θεοῦ is regarded more as a *possessive* gen., or as a gen. of the *originating* cause (notes on 1 Thess. i. 6). Both these latter interpretations are however so frigid, and so little in harmony with the climactic character of the passage (*δυνάμει κραταιωθῆναι διὰ τοῦ Πν....κατοικῆσαι τὸν Χρ....ἵνα πληρωθ. εἰς πᾶν τὸ πλήρ. τοῦ Θεοῦ*), and with the apparently well considered use of *εἰς* (not *ἐν* instrumental, or an ablative dat.), that we do not hesitate to adopt (a), and urge, with Olsh., that where Christ the living Son of God dwells, there surely πᾶν τὸ πλήρ. τοῦ Θεοῦ is already; comp. Col. ii. 9. *εἰς πᾶν τὸ πλήρ.* 'to all the fulness,' 'in omnem plenitudinem,' Vulg., Clarom.; *εἰς* not implying 'accordance

20 **Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι** Doxology.  
**ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-**  
 21 **μιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ**

21. ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ] So ABCN; 73. 80. 213; Vulg., Copt., Arm.; Dam. (*Lachm.*), and *perhaps* rightly. In ed. 1 and 2 the more familiar reading ἐν τῇ ἐκκλησίᾳ ἐν Χρ. Ἰησ. was retained, though only with D<sup>3</sup> [E, Xp. Ἰ. ἐν τῇ ἐκκλ.]KL; great majority of mss.; Syr. (both), Goth., aL; Chrys., Theod., Dam. (text), Theoph., Œcum.; Vig. (*Rec.*, *Tisch.*); it being easy to account satisfactorily for the variations (see note in ed. 1 and 2). Though the text is thus not wholly free from suspicion, this is still one of those cases in which the testimony of N seems a sufficient addition to lead us cautiously to withdraw a former opinion.

to' (Eadie), but with its usual and proper force, denoting the *end* (here *quantitatively* considered) or *limit* of the πλήρωσις: see Rost u. Palm, *Lex.* s.v. εἰς, III., Vol. I. p. 803, and comp. Bernhardt, *Synt.* v. 11. b, p. 218.

20. Τῷ δὲ δυναμένῳ] 'Now to Him that is able,' concluding doxology, not without some antithesis (δὲ) between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verses. ὑπὲρ πάντα ποιῆσαι] 'to do (effect, complete) beyond all things,' 'periphrasis Dei Patris emphatica.' Vorst. That ὑπὲρ cannot here be taken adverbially seems almost self-evident; the order would then be needlessly artificial and the sentence tautological: comp. Winer, *Gr.* § 50. 7, note 2, p. 376.

ὑπερεκπερισσοῦ ὧν κ.τ.λ.] 'superabundantly beyond what we ask or think;' second member explanatory of the preceding, ὧν not referring to πάντα, but forming with αἰτούμ. and νοοῦμ. a fresh and more specific subject: ὅρα δὲ δύο ὑπερβολὰς τὸ ὑπὲρ πάντα ποιῆσαι τὰ εἰρημένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἢ ποιεῖ. Ἐν γὰρ καὶ πλεονα ποιοῦντα τῶν αἰτηθέντων κεφάλαια μὴ πλουσίως μήτε δαψιλῶς ἕκαστον ποιῆσαι. Œcum. The cumulative compound ὑπερεκ. occurs 1 Thess.

iii. 10 (comp. notes), v. 13 (*Rec.*), and belongs to a class of compounds (those with ὑπὲρ) for which the Apostle seems to have had a somewhat marked predilection; comp. ὑπερνικῶ, Rom. viii. 37; ὑπερπερισσεύω, Rom. v. 20, 2 Cor. vii. 4; ὑπερβίω, ib. xi. 5; ὑπερνώσθω, Phil. ii. 9; ὑπεραυξάνω, 2 Thess. i. 3; ὑπερπλεονάζω, 1 Tim. i. 14: see Fritz. *Rom.* v. 20, Vol. I. p. 351. It is noticeable that ὑπὲρ occurs nearly thrice as many times in St Paul's Epp. and the Ep. to the Heb. as in the rest of the N. T.; and that of the 28 words compounded with ὑπέρ, 22 are found in these Epp., and 20 of these there alone.

The *gen.* ὧν is governed by ὑπερεκπ. as γνώσεως by ὑπερβάλλουσιν, ver. 19; comp. Bernh. *Synt.* III. 34. p. 139 sq. αἰτούμεθα ἢ νοοῦμεν] 'we ask or think,' not only the requests we actually prefer, but all that it might enter into the mind to conceive; 'cogitatio latius patet quam preces,' Beng.: comp. Phil. iv. 7. τὴν ἐνεργ. ἐν ἡμῖν] 'which worketh in us, sc. in our souls,' 'quæ operatur in nobis,' Vulg., Clarom.; ἐνεργ. being here not passive (Hamm.; Bull, *Exam.* II. 3) but middle (Syr., Goth., Æth., Arm.), as in Gal. v. 6, where see notes. On the constructions of ἐνεργέω, see notes on Gal. ii. 8; and on the

καὶ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος  
τῶν αἰώνων ἀμήν.

distinction between the uses of act. (mainly in personal ref.) and middle (mainly in non-personal ref.), Winer, *Gr.* § 38. 6, p. 231. The *δύναμις* which so energizes is the power of the Holy Ghost; comp. ver. 16, Rom. viii. 26.

21. αὐτῷ] 'to Him;' rhetorical repetition of the pronoun;—not however in accordance with 'Hebrew usage' (Eadie), but in agreement with the simple principles of emphasis; see Bernhardy, *Synt.* VI. II. c, p. 290.

ἡ δόξα] 'the glory that is due to Him, and redounds to Him from such gracious dealings towards us;' see notes on *Gal.* i. 5.

ἐν τῇ ἐκκλ. καὶ ἐν Χρ. Ἰησ.] 'in the Church and in Christ Jesus;' the first member denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. With the reading now adopted this seems the clear distinction; but it may be added that even if the *καὶ* be omitted (see crit. note) the explanation will most probably be the same: ἐν Χρ. Ἰησ. will be neither for διὰ Χρ. (Theoph.), nor for σὺν Χρ. (Ecum.), but will retain its proper meaning, specifying, not exactly the manner (De W.), but the true *element* in which alone praise was duly to be ascribed to God; 'if any glory come from us to God it is by [in] Christ,' Sanderson (cited by Wordsw. *in loc.*). The ordinary explanation of the more familiar reading, 'the Church (which is) in Christ Jesus,' is objectionable, not so much on account of the absence of the article (for comp. 1 Thess. i. 1, 2 Thess. i. 1), as on account of the then appy. superfluous character of the words (the ἐκκλ. here mentioned could only be the Christian Church), which in our present interpr. echo the preceding

τοῦ Χριστοῦ (ver. 19) with special and appropriate force: contrast Alf. *in loc.*, who still partially connects the two members; but comp. Syr., which by its omission of the relative here, and its insertion in Thess. II. cc., seems not obscurely to favour the opinion here expressed.

εἰς πάσας τὰς γενεὰς κ.τ.λ.] 'to all the generations of the age of the ages;' comp. Dan. vii. 18, ἕως τοῦ αἰῶνος τῶν αἰώνων. 3 Esdr. iv. 38, εἰς τὸν αἰῶνα τοῦ αἰῶνος, and see notes on *Gal.* i. 5. The cumulative expression is somewhat peculiar. It is not improbable, as Grotius suggests, that the two formulæ expressive of endless continuity, γενεαὶ γενεῶν, Luke i. 50 (*Rec.*), Isaiah xxxiv. 17, and αἰῶνες τῶν αἰώνων, are here blended together. The use of *γενεαὶ* suggests the use of the singular *αἰών*, as the conception of the successive generations composing the entirety of the *αἰών* is thus more clearly presented; while again the subjoined plural shows *αἰών* also to be composed of a series of *αἰῶνες* (gen. of the *content*) of which it is the sum and aggregation. Harless finds a difference between the two expressions *αἰῶνες τῶν αἰώνων* and *αἰών τῶν αἰώνων*, the former being rather *extensive*, and conveying the idea of *πᾶντες αἰῶνες*, the latter being rather *intensive*, 'sæculum sæculorum, quod omnia sæcula in se continet' (Drus.), and more strictly in accordance with the Hebrew superlative. This is ingenious, but apparently of doubtful application, as in actual practice the difference between the two expressions is hardly appreciable. Baur (*Paulus*, p. 433) finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς

Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.

CHAPTER IV. 1. Παρακαλῶ κ.τ.λ.] *'I exhort you then;'* commencement of the practical portion of the Epistle (comp. Rom. xii. 1), following naturally, and with an appropriate *retrospective* reference (οὖν) to what has preceded; οὕτως αὐτοῖς ἐπιδείξας τῆς θέας εὐεργεσίας τὸν πλοῦτον, ἐπὶ τὰ εἶδη προτρέπει τῆς ἀρετῆς. Theod. The meaning of παρακαλῶ will thus be both here and in Rom. *l. c.* more naturally *'hortor'* (παρακ. τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ Thom. M. p. 684, ed. Bern.) than *'obsecro'* (Vulg., Clarom., Arm., and most Vv.),—a meaning which it sometimes bears, but which would seem inapplicable in the present context; see Fritz. Rom. Vol. III. p. 4, and for a general notice of the word, Knapp, *Script. Var. Arg.* p. 127 sq.; comp. also notes on 1 Thess. v. 11. The exact reference of οὖν is more doubtful: Meyer refers it to the verse immediately preceding, Winzer and Alford (Rom. *l. c.*) to the whole doctrinal portion of the Ep.; the former view however seems too narrow, the latter too vague. The more natural ref. is appy. to those passages in the preceding chapter which relate to the spiritual privileges and calling of the Ephesians, *e. g.* ver. 6, 12, but especially to 14 sq., in which the tenor of the prayer incidentally discloses how high and how great that calling really was. On the true force of this particle, see Klotz, *Devar.* Vol. II. p. 117, Donalds. Gr. § 548. 31, and comp. notes on Phil. ii. 1. ὁ δέσμιος ἐν Κυρίῳ] *'the prisoner in the Lord,'* i. e. *'ego vinctus in Christi castris,'* as paraphrased by Fritz.; not παρακ. ἐν Κυρ., a construction at variance both with the grammatical

order of the words, and the apparent force of the exhortation: see Winer, Gr. § 20. 2, p. 123. St Paul exhorts not merely as the prisoner, but as the prisoner *in the Lord*; *'a vinculis majorem sibi auctoritatem vindicat,'* Calv., comp. Gal. vi. 17. Thus ἐν Κυρ. is not for διὰ Κυρ. (Chrys., Theod.), or σὺν Κυρ. (Eeum.), but denotes the sphere in which captivity existed, and out of which it did not exist; *'in Domini enim vinculis constrictus est, qui ἐν Κυρίῳ ὢν vinctus est,'* Fritz. Rom. viii. 1, Vol. II. p. 84; comp. notes on Gal. i. 24. The distinction between this and ὁ δέσμ. τοῦ Χρ. (ch. iii. 1) seems to be that in the latter the captivity is referred immediately to Christ as its author and originator, in the former to the union with Him and devotion to His service. It must be conceded that occasionally ἐν Κυρίῳ appears little more than a kind of qualitative definition (comp. Rom. xvi. 8, 13, 1 Cor. iv. 17, Phil. i. 14, al.); still the student cannot be too much put on his guard against the frigid and even unspiritual interpretations into which Fritz. has been betrayed in his elaborate note (Rom. viii. 1, Vol. II. p. 82 sq.) on this and the similar expression ἐν Χριστῷ. On the nature of this union with Christ, comp. Hooker, *Serm.* III. Vol. III. p. 762. ἧς ἐκλήθητε] *'wherewith ye were called,'* *'quā vocati estis,'* Vulg., Clarom., Goth.; ἧς here appy. standing for ἧ (comp. dat. 2 Tim. i. 9, but not 1 Cor. vii. 20 [De W.], as there ἐν precedes), and so violating slightly the usual law of attraction, unless, following the analogy of such phrases as κλήσω καλεῖν, παράκλησω παρακ., we suppose the relative to stand as usual for the

ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτη- 2  
τος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

*accus.* ἦν: comp. Winer, *Gr.* § 24. 1, p. 148. De W. indeed denies the existence of such a phrase as κλῆσιν καλεῖν, but see Arrian, *Epict.* p. 112 (Raphel), κατασχόμεναι τὴν κλῆσιν ἣν κέκληκεν.

2. μετὰ πάσης ταπ.] 'with all lowliness;' dispositions with which their moral walk was to be associated, comp. Col. iii. 12; μετὰ ('cum,' *Vulg.*, *Goth.*,—not 'in,' *Copt.*) being used with ref. to the mental powers and dispositions with which an action is as it were accompanied; comp. Luke i. 39, 2 Cor. vii. 15, and see Winer, *Gr.* § 47. h, p. 337. Σὺν denotes rather coherence (Krüger, *Sprachl.* § 68. 13. 1), not uncommonly with some collateral idea of assistance; comp. 1 Cor. v. 4.

On the use of πάσης, comp. notes on ch. i. 8; and on the meaning of the late word ταπεινοφροσύνη, 'the esteeming of ourselves small because we are so,' 'the thinking truly, and because truly therefore lowly, of ourselves,' see Trench, *Synon.* § 42, and Suicer, *Theaur.* s. v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the ταπεινόφρων a consciousness of greatness (ταπ. ἐστὶν ὅταν μεγάλα τις ἐαυτῷ συνειδῶς μηδὲν μέγα περὶ αὐτοῦ φαντάζεται); this however, as Trench observes, is alien to the true sense and spirit of the word.

πραΰτητος] 'meekness,' in respect of God, and in the face of men; see Trench, *Synon.* § 42, Tholuck, *Bergpr.* (Matth. v. 5), p. 82 sq., and notes on Gal. v. 23. The less definite meaning of 'gentleness' is appy. maintained by some of the Vv. (*Vulg.* 'mansuetudine,' *Goth.* 'qairrein' [comp. *Lat. cicur*], *Arm.*, *al.*), and also by the Greek commenta-

tors (ἐσο ταπεινὸς ὁμοίως δὲ καὶ πρῶς, ἔστι γὰρ ταπεινὸν μὲν εἶναι, ὁδὸν δὲ καὶ ὀργίλον' Chrys.; comp. Theoph. on Gal. v. 3); the deeper and more biblical sense however is distinctly to be preferred. A good general definition will be found in Stobæus, *Floril.* i. 1 (18).

The reading πραΰτητος, though only supported by BCN; mss., is appy. to be preferred to πραότητος (*Rec.*, *Lachm.*, with ADEFGI; majority of mss.), as the best attested form in the dialect of the New Test.; Tisch. *Prolegom.* p. L.

μετὰ μακροθυμίας] 'with long-suffering;' separate clause more fully elucidated by the following words, ἀνεχόμενοι κ.τ.λ. Two other constructions have been proposed; (a) the connexion of μετὰ μακρ. with ἀνεχ. (*Est.*, *Harl.*) so as to form a single clause; (b) the union of all the clauses in one single sentence. The objections to (a) are, (1) that ἀνεχ. is the natural expansion of μετὰ μακροθ.—(2) that undue emphasis must thus, owing to the position, be ascribed to μετὰ μακροθ.—(3) that the parallelism of the participial clauses would be needlessly violated: to (b) that the passage of the general (ἀξίως περιτ.) into the special (ἀνεχόμεν. ἀλλ.) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses; comp. Mey. *in loc.*

The fine word μακροθυμία ('long-suffering,' 'forbearance,' 'ubseisnai' *Goth.*), implies the reverse of ὀξύθυμία, and is well defined by Fritz. (*Rom.* ii. 4, Vol. i. p. 98) as 'clementia, quæ iræ temperans delictum non statim vindicet, sed ei qui peccaverit pœnitendi locum relinquat.' The gloss of Chrys. on 1 Cor. xiii. 4, μακρόθυμος διὰ τοῦτο λέγεται, ἐπειδὴ μακρὰν τινα



## 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ

καὶ μεγάλην ἔχει ψυχὴν (Clarom., 'magnanimitate'), is too inclusive and general, that of Beza, 'iræ cohibitione,' too limited and special. On the sentiment generally, comp. James i. 19.

ἀνεχόμενοι κ.τ.λ.] '*forbearing one another in love*,' manifestation and exhibition of the μακροθυμία: comp. Col. iii. 13. The relapse of the participle from its proper case into the nom. is here so perfectly intelligible and natural, that any supplement of ἐστὲ or γίνεσθε (Heins., al.) must be regarded as wholly unnecessary; see notes on ch. iii. 18, and Elsner, *Obs.* Vol. II. p. 211 sq.

ἐν ἀγάπῃ is referred by Lachm. and Olsh. to σπουδάζοντες. Such a punctuation, though supported by Origen (*Caten.*), seems wholly inadmissible, as it disturbs the symmetry of the two participial clauses, and throws a false emphasis on ἐν ἀγάπῃ.

3. σπουδάζ. τηρεῖν] '*using diligence to keep*,' participial member parallel to the foregoing, specifying the inward feelings (Mey.) by which the ἀνέχεσθαι is to be characterized, and the inward efforts by which it is to be promoted; οὐκ ἀπόως ισχύσομεν εἰρηνεύειν Theoph. For two good discussions of this verse, though from somewhat different points of view, see Laud, *Serm.* vi. Vol. I. p. 155 sq. (A.-C. Libr.), and Baxter, *Works*, Vol. xvi. p. 379 (ed. Orme).

τὴν ἐνότητα τοῦ Πν.] '*the unity of the Spirit*,' scil. 'wrought by the Spirit' (τὴν ἐνότη. ἦν τὸ Πνεῦμα ἔδωκεν ἡμῖν Theoph.; comp. Chrys., *Æcum.*), τοῦ Πν. being the gen. of the *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125), not the possessive gen. (as appy. Orig. *Caten.*), or both united (as Stier, see Vol. II. p. 18), neither of which seem here so pertinent: see notes on 1 *Thess.* i. 6, and on Col. i.

23. That the ref. is to the personal Holy Spirit seems so clear, that we may wonder how such able commentators as Calvin and Estius could regard τοῦ Πν. as the human spirit, and acquiesce in an interpr. so frigid as 'animorum concordia,' 'animorum inter vos conjunctio.' De Wette, —whose own interpr., 'die Einheit des kirchlichen Gemeingeistes' (comp. Theod.-Mops., Πνεῦμ., τὸ ἀναγεννήσαν σῶμα), is very far from satisfactory, — urges ἐνότης πίστεως, ver. 13 (comp. Origen), but the two passages are by no means so closely analogous as to suggest any modification of the simple personal meaning here assigned to Πνεῦμα; see Laud, *Serm.* vi. Vol. I. p. 162 (A.-C. Libr.).

ἐν τῷ συνδέσμῳ τῆς ἐρήνης] '*in the bond of peace*,' element or principle in which the unity is maintained, viz. 'peace;' τῆς ἐρήν. not being the gen. *objecti* ('that which binds together, maintains, peace,' Rückert; 'vinculum quo pax retinetur,' Beng.; scil. ἀγάπη, Col. iii. 14), but the gen. of *identity* or *apposition*; see Scheuerl. *Synt.* § 12. 1, p. 82, Winer, *Gr.* § 59. 8, p. 470. The former interpretation is plausible, and appy. as ancient as the time of Origen (τῆς ἀγάπης συνδεούσης κατὰ τὸ Πνεῦμα ἐνουμένου ap. Cram. *Caten.* p. 165), but derives very doubtful support from Col. l. c., where ἀγάπη is specified, and was perhaps only due to the assumption that ἐν was here *instrumental* (= διὰ, *Æcum.*), and that συνδ. τῆς ἐρ. was a periphrasis for the agent (ἀγάπη) supposed to be referred to. 'Εν however correctly denotes the *sphere*, the *element*, in which the ἐνότης is to be kept and manifested (see Winer, *Gr.* § 48. a, p. 345), thus preserving its parallelism with ἐν in ver. 2, and conveying a

συνδέσμφ τῆς εἰρήνης. ἐν σῶμα καὶ ἐν Πνεῦμα, καθὼς 4  
καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἰς 5

very simple and perspicuous meaning: the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the 'irrupta copula' of peace.

The etymological identity of *σύνδεσμος* and *εἰρήνη* must not be pressed (Reiners, ap. Wolf), as the derivation of *εἰρήνη* from ΕΙΡΩ 'necto' is less probable than from ΕΙΡΩ 'dico;' see Benfey, *Wurzellex.* Vol. II. p. 7, Rost u. Palm, *Lex.* s. v. Vol. I. p. 799.

4. ἐν σῶμα] 'There is one body,' declaration asserting the unity which pervades the Christian dispensation, designed to illustrate and enhance the foregoing exhortation; the simple verb ἐστὶ, not γίνεσθε or ἐστέ (οἵπερ ἐστέ, Camer.), being appy. the correct supplement; see Winer, *Gr.* § 64. 2, p. 516. The connexion of thought between ver. 3 and 4 is somewhat doubtful. That the verse is not *directly* hortatory, and connected with (*Lachm.*), dependent on ('ut sitis,' Syr.; Est. 2), or in apposition to ('existentes,' Est. 1) what precedes, seems clear from the parallelism with ver. 5 and 6: still less does it introduce a *reason* for the previous statement by an ellipse of γάρ (Eadie), all such ellipses being wholly indemonstrable; 'nulla in re magis pejusque errari quam in ellipsi particularum solet;' Herm. *Viger*, *Append.* II. p. 701 (ed. Valpy). It seems then only to contain a simple assertion, the very unconnectedness of which adds weight and impressiveness, and seems designed to convey an echo of the former warning; 'remember, there is one body, &c.;' comp. Hofm. *Schriftb.* Vol. II. p. 108.

In the explanation of the sentiment the Greek commentators somewhat vacillate; we can however scarcely doubt

that the σῶμα implies the whole community of Christians, the mystical body of Christ (ch. ii. 16, Rom. xii. 5, Col. i. 24, al.), and that the Πνεῦμα is the Holy Spirit which dwells in the Church (Eadie), and by which the σῶμα is moved and vivified (1 Cor. xii. 13): comp. Jackson, *Creed*, XII. 3. 4, Usteri, *Lehrb.* II. 2. 1, p. 249, and Wordsw. *in loc.* On this text, see the discourse by Barrow, *Works*, Vol. VII. p. 626 sq. (ed. Oxf.).

καθὼς] 'even as;' illustration and proof of the unity, as more especially afforded by the unity of the *hope* in which they were called. On the later form καθὼς, see notes on Gal. iii. 6.

καὶ ἐκλήθητε ἐν μιᾷ ἁπλ.] 'ye were also called in one hope,' 'vocati estis in unâ spe,' Vulg., Clarom., Arm.; καὶ marking the accordance of the calling with the previously-stated unity ('unitas spiritus ex unitate spei nascitur,' Cocc.), and ἐν being neither equiv. to ἐπὶ (Chrys.) or εἰς (Rück.), nor even instrumental, but simply specifying the *moral element* in which as it were the κλήσις took place; comp. Winer, *Gr.* § 50. 5, p. 370. Meyer adopts the instrumental sense; as however there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which καλεῖν is joined with ἐν (1 Cor. vii. 15, 1 Thess. iv. 7) admit of a similar explanation, it seems most correct to adhere to the strict, and so to say theological meaning of this important preposition: we were called ἐπ' ἐλευθερίᾳ (Gal. v. 13), and εἰς ζωὴν αἰώνιον (1 Tim. vi. 12), but ἐν εἰρήνῃ (1 Cor. vii. 15), ἐν ἀγασμῶ (1 Thess. iv. 7), and ἐν ἐλπίδι; comp. Reuss, *Théol. Chrét.* IV. 15, p. 146.

## 6 Κύριος, μία πίστις, ἐν βάπτισμα· εἰς Θεὸς καὶ πατὴρ

τῆς κλήσεως ὑμῶν] 'of your calling,' sc. arising from your calling; κλήσεως being not the gen. of *possession* (Eadie, Alf.), but of the *origin* or *originating cause*; κοινὴ ἐστὶν ἡμῶν ἐλπίς ἐκ τῆς κλήσεως γενομένη (Ecum.: see notes on 1 Thess. i. 6).

5. εἰς Κύριος] 'one Lord,' sc. Christ; placed prominently forward as the Head of His one body the Church, and the one divine object toward whom *faith* is directed and into whom all Christians are baptized; comp. Rom. vi. 8, Gal. iii. 27; and for a good sermon on this text, Barrow, *Serm.* xxii. Vol. v. p. 261 sq.

μία πίστις] 'one faith'; not the 'fides quæ creditur,' and still less the 'regula fidei,' Grot.,—this meaning in the N. T. being extremely doubtful, see notes on Gal. i. 23,—but the 'fides quæ creditur,' the 'fides salvifica,' which was the same in its essence and qualities for all Christians (Mey.). That this however must not be unduly limited to the feeling of the individual, sc. to faith in its utterly *subjective* aspect, seems clear from the use of *μία*, and the general context. As there is one Lord, so the *μία πίστις* is not only a subjective recognition of this eternal truth (Usteri, *Lehrb.* II. i. 4, p. 238), but also necessarily involves a common objective profession of it: comp. Rom. x. 10, and see Stier, Vol. i. p. 33, Pearson, *Creed*, Art. ix. Vol. i. p. 399 (ed. Burt.).

ἐν βάπτισμα] 'one baptism,' a still further 'consequentia' to εἰς Κύριος: as there was one Lord and one faith in Him, so was there one and one only baptism into Him (Gal. iii. 27), one and one only *inward* element, one and one only *outward* seal. Commentators have dwelt, perhaps somewhat unprofitably, upon the reasons why no men-

tion is made of the other sacrament, the εἰς ἄρτος (1 Cor. x. 17) of the Holy Communion. If it be thought necessary to assign any reason, it must certainly not be sought for in the mere historical fact (Mey.) that the Holy Communion was not at that time so separate and distinct in its administration (comp. Bingham, *Antiq.* xv. 7. 6, 7, Waterland, *Eucharist*, Ch. i. Vol. iv. p. 475) as Holy Baptism,—for the words of inspiration are for all times,—but must be referred to the fundamental difference between the sacraments. The one is rather the symbol of *union* (Usteri, *Lehrb.* II. 2, p. 284), the other, from its single celebration and marked individual reference, presents more clearly the idea of *unity*,—the idea most in harmony with the context; see Kahnis, *Abendm.* p. 249, 276.

6. εἰς Θεὸς καὶ πατὴρ] 'one God and Father,' climactic reference to the eternal *Father* (observe the distinct mention of the three Persons of the blessed Trinity, ver. 4, 5, 6) in whom unity finds its highest exemplification; 'etiāmai baptizāmur in nomen Patris, Filii, et Spiritus Sancti, et filium unum Dominum nomināmus, tamen non credimus nisi in unum Deum:' Cocc. On this solemn designation, see notes on Gal. i. 4; and for a discussion of the title 'Father,' see Pearson, *Creed*, Art. i. Vol. i. p. 35 sq. (ed. Burt.), Barrow, *Creed*, *Serm.* x. Vol. iv. p. 493 sq.

ὁ ἐπὶ πάντων] 'who is over all'; ὁ κύριος καὶ ἐνδύο πάντων Chrys.; the relation expressed seems that of simple *sovereignty*, not only spiritual (Calv.), but general and universal (*δεσποτεῖαν σημαίνει*, Theod.); comp. Rom. ix. 5, and see Winer, *Gr.* § 50. 6, p. 372,—where the associated reference to 'protection' (ed. 5) is now

πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

Further, Christ gives His grace in measure to each, as the Scripture testifies. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ 7

rightly excluded: this would have been more naturally expressed by *ὑπέρ*: see Krüger, *Sprachl.* § 68, 28. It is unnecessary to remark that the three clauses are no synonymous formulæ (Koppe), but that the prepositions mark with scrupulous accuracy the threefold relation in which God stands to his creatures; see notes on *Gal.* i. 1, and Winer, *Gr. l. c.*, and Stier, Vol. I. p. 44.

The gender of πάντων is doubtful. It seems arbitrary (Vulg., Clarom.) to regard ἐπὶ πάντων and ἐν πᾶσιν [ἡμῶν] as masc., and διὰ πάντων as neuter, as there is nothing in the context or in the meaning of the prepp. to require such a limitation: the gender of one may with propriety fix that of the rest. As πᾶσιν then certainly seems masculine, πάντων may be assumed to be of the same gender; so Copt., which by the omission of *hōb* seems to express a definite opinion. In Rom. ix. 5, πάντων is commonly (and properly) interpreted as neuter (opp. to Fritz. *in loc.* Vol. II. p. 272), there being no limitation or restriction implied in the context.

The reading is very doubtful: ἡμῶν (*Rec. ὁμῶν* with mss.; Chrys. comment., al.) is added to πᾶσιν with DEFGKL; 40 mss.; Clarom., Vulg., Syr. (both), Goth.; Iren. int., Dam., al.: but seems rightly omitted with ABCN; 10 mss.; Copt., Æth. (both); Ath., Greg.-Naz., Chrys. (text), al., as a not improbable gloss; so Lachm., Tisch., and appy. the majority of recent editors.

διὰ πάντων καὶ ἐν πᾶσιν] 'through all and in all.' These two last clauses are less easy to interpret, on account of the approximation in meaning of the two prepositions. Of these διὰ is

referred (a) by the Greek expositors to God *the Father*, in respect of his providence (ὁ προνοῶν καὶ διοικῶν, Chrys.); (b) by Aquinas (ap. Est.), al., to God *the Son*, 'per quem omnia facta sunt' (comp. Olsh.),—a very inverted interpretation; (c) by Calvin, Meyer, al. 'to the pervading charismatic influence and presence of God by means of the *Holy Spirit*.' This last interpretation seems at first sight most in unison with the strict meaning of both prepp., διὰ pointing to the influence of the Spirit which *passes through* ('transcurrit,' Jerome) and *pervades* all hearts [operative motion], ἐν His indwelling (ὁ οἰκῶν, Chrys.) and informing influence [operative rest]; see ed. 1: still as the three Persons of the blessed Trinity have been so lately specified, as references to this holy Truth seem very noticeably to pervade this Ep. (see Stier, *Eph.* Vol. I. p. 35), and as the ancient interpr. of Irenæus 'super omnia (!) quidem Pater...per omnia (!) autem Verbum...in omnibus autem nobis Spiritus,' *Hær.* v. 18 (comp. Athan. *ad Serap.* § 28, Vol. II. p. 676, ed. Bened.), seems to have a just claim on our attention, it seems best and safest to maintain that allusion in the present case (opp. to Hofm. *Schriftb.* Vol. I. p. 184), and to refer διὰ πάντων to the redeeming and reconciling influences of the Eternal Son which pervade all hearts, while ἐν πᾶσιν, as above, marks the indwelling Spirit; see Stier *in loc.*, and comp. Waterl. *Def. of Queries*, Vol. I. p. 280.

7. Ἐνὶ δὲ ἐκάστῳ ἡμῶν] 'But to each of us,' 'to each one individually:' further inculcation of this unity in what might at first sight have seemed

8 τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει Ἀνα-

to militate against it; δὲ neither being transitional (comp. Eadie), nor encountering any objection (Grot., comp. Theoph.), but merely suggesting the contrast between the individual and the πάντες previously mentioned, ver. 6. In the general distribution of gifts, implied in the ὁ Θεὸς ἐν πᾶσι, no single individual is overlooked (1 Cor. xii. 11, διαιροῦν ἰδίᾳ ἐκάστῳ); each has his peculiar gift, each can and ought to contribute his share to preserving 'the unity of the Spirit:' so in effect Chrys., who in the main has rightly felt and explained the connexion, τὰ πάντων κεφαλαιωδέστερα, φησί, κοινὰ πάντων ἐστὶ, τὸ βράβειον κ.τ.λ. εἰ δέ τι ὁ θεὸς πλέον ἔχει ἐν τῷ χάρισματι, μὴ ἀλγει. See also Theod.-Mops. *in loc.*

ἐδόθη ἡ χάρις] 'the grace was given,' sc. by our Lord after His ascension; χάρις however not being simply equivalent to χάρισμα (= 'gift of grace,' Peile), but, as De W. rightly observes, retaining some shade of a transitive force, and denoting the energizing grace which manifests itself in the peculiar gift; comp. Rom. xii. 6.

The omission of the art. (*Lachm.* with BD<sup>1</sup>FGL; 5 mss.; *Dam.*) is due appy. to an error in transcription, caused by the preceding η, by which it became absorbed, and is retained by *Tisch.* (with ACD<sup>3</sup> BKN; great majority of mss.; Chrys., Theod., al.), and most recent editors. κατὰ τὸ μέτρον κ.τ.λ.] 'according to the measure of the gift of Christ,' scil. 'in proportion to the amount of the gift which Christ gives,' καθὼς τὴν αὐτοῦ δωρεὰν ἐκάστῳ ἡμῶν ὁ δεσπότης ἐπεμέτρησε Χριστός. Theod.-Mops.; δωρεᾶς being thus a simple possessive gen. (the measure which the gift has, which belongs to and defines the gift), and Χριστοῦ the gen. of ablation

(*Donalds. Gr.* § 451), or more specifically, of the agent, the giver (compare δωρεὰς χάριτος, Plato, *Leg.* viii. 844 D, and see notes on 1 Thess. i. 6); not of the receiver (Oeder ap. Wolf),—an idea which is in no sort of harmony with the context, ἔδωκεν δώματα, ver. 8; see 2 Cor. ix. 15. Stier very infelicitously (in point of grammar) endeavours to unite both.

8. διὸ λέγει] 'On which account He saith,' on account of this bestowal of the gift of Christ, and that in differing measures;—δτι, φησὶν, ἡ χάρις δωρεὰ ἐστὶ τοῦ Χρ. καὶ αὐτὸς μετρήσας ἔδωκεν, ἀκούε, φησί, τοῦ Δαυὶδ Ἐcum. The difficulties of this verse, both in regard to the connexion, the source, and the form of the citation, are very great, and must be separately, though briefly noticed. (1) *Connexion.* There is clearly no parenthesis; verse 8 is to be closely connected with verse 7, and regarded as a scriptural confirmation of its assertions. These assertions involve two separate moments of thought, (a) the primary, that each individual has his peculiar and appropriate gifts, further elucidated and exemplified in ver. 11; (b) the secondary, that these gifts are conferred by Christ. The intrinsic rather than the contextual importance of (b) induces the Apostle to pause and add a special confirmation from Scripture. The cardinal words are thus so obviously ἐδόθη, δωρεὰ, and ἔδωκεν δώματα, that it is singular how so good a commentator as Olsh. could have supposed the stress of the citation to be on τοῖς ἀνθρ.

(2) The source of the citation is not any Christian hymn (Storr, *Opusc.* iii. p. 309), but Psalm lxxviii.,—a psalm of which the style, age, purport, and allusions, have been most differently estimated and explained (for details

βὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα

8. *ἔδωκεν*] The reading here is somewhat doubtful. *Tisch.* (ed. 7) prefixes *καὶ* with BC<sup>3</sup>C<sup>3</sup>D<sup>3</sup>KLN<sup>4</sup>; nearly all mss.; Goth., Syr. (both), al.; Orig., Chrys., Theod., al. (*Rec.*, *Alf.*): *Lachm.* on the contrary omits with AC<sup>3</sup>D<sup>1</sup>EFGN<sup>1</sup>; mss.; Vulg., Clarom., Copt.; Iren. (interpr.), Tertull., al. (*Tisch.* ed. 2); and appy. rightly, as an insertion for the sake of keeping up the connexion seems more probable than a conformation to the LXX, where the *καὶ* is omitted.

see Reuss on *Ps.* lxxiii.), but which may with high probability be deemed a hymn of victory in honour of Jehovah, the God of battles (*Hengst.* opp. to J. Olsh.), of high originality (*Hitzig* opp. to Ewald), and composed by David on the taking of Rabbah (*Hengst.* opp. to Reuss, J. Olsh.). We have therefore no reason whatever to entertain any doubt of its inspired and prophetic character; comp. Phillips, *Psalms*, Vol. II. p. 79. (3) The

form of citation is the real difficulty: the words of the Psalm are דָּאַרְךָ בְּיָמֶיךָ, in LXX, *ἐλαβες δόματα ἐν ἀνθρώπῳ* [*-τοις*, Alex., Compl., Ald.]. The difference in St Paul's citation is palpable, and, we are bound in candour to say, does not appear diminished by any of the proposed reconciliations; for even assuming that דָּאַרְךָ = 'danda sumsit,' 'he took only to give' (comp. Gen. xv. 9, xviii. 5, xxvii. 13, and see Surenhus. *Βιβλ. Καταλλ.* p. 585), still the nature of the gifts, which in one case were *reluctant* (see *Hengst.*), in the other *spontaneous*, appears essentially different. We admit then frankly and freely the verbal difference, but remembering that the Apostle wrote under the inspiration of the Holy Ghost, we recognise here neither imperfect memory, precipitation (*Rück.*), arbitrary change (*Calv.*; comp. Theod.-Mops.), accommodation (*Morus*), nor Rabbinical interpretation (*Mey.*), but simply the *fact* that the Psalm, and esp. ver. 18, *had a Mes-*

sianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired Apostle, by a slight change of language, and substitution of *ἔδωκεν* for the more dubious דָּאַרְךָ, succinctly, suggestively, and authoritatively unfolds: compare notes on *Gal.* iii. 16. We now proceed to the grammatical details.

λέγει] '*He saith,*' sc. ὁ Θεός, not ἡ γράφη. This latter nominative is several times inserted by St Paul (*Rom.* iv. 3, ix. 17, x. 11, *Gal.* iv. 30, 1 *Tim.* v. 18), but is not therefore to be regularly supplied whenever there is an ellipsis (*Bos, Ellips.* p. 54), without reference to the nature of the passage. The surest, and in fact only guide, is the context: where that affords no certain hint, we fall back upon the natural subject, ὁ Θεός, whose words the Scriptures are; see notes on *Gal.* iii. 16.

ἀναβὰς εἰς ὕψος] '*Having ascended on high;*' not 'ascendens,' Vulg., Clarom., but 'quum ascendisset,' Beza;—the reference being obviously to Christ's ascent into heaven (*Barrow, Creed*, Vol. vi. p. 358, *Pearson, Creed*, Art. vi. Vol. I. p. 323, ed. Burt.), and the aor. part. here being temporal, and, according to its more common use, denoting an action *preceding* (never in the N.T. *subsequent to*, see *Winer, Gr.* § 45. 6. b, p. 316) that of the finite verb: see *Bernhardy, Synt.* x. 9, p. 383, *Krüger, Sprachl.* § 56. 10. 1. Our Lord, it may be urged, gave the Holy Spirit before his ascension (*John* xx. 22); but this was only an 'arra Pen-

9 τοῖς ἀνθρώποις. τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ  
10 κατέβη εἰς τὰ κατώτερα τῆς γῆς; ὁ καταβὰς αὐτός

tecotes,' Beng., a limited (Alford) and preparatory gift of the Holy Spirit; see Lücke *in loc.* On this text, as cited from Psalm lxviii., see a good sermon by Andrewes, *Serm.* vii. Vol. III. p. 221 (A.-C. Libr.). ἡχμαλώτ. αἰχμαλωσίαν] '*He led captivity captive,*' 'captivam duxit captivitatem,' Vulg., Clarom.; the abstract αἰχμαλωσι. being used for the concrete αἰχμαλώτους (comp. Numb. xxxi. 12, 2 Chron. xxviii. 11, 13, and see exx. Jelf, *Gr.* § 353), and serving by its connexion with the cognate verb to enhance and slightly intensify it; comp. Wiener, *Gr.* § 32. 2, p. 201, and see the copious list of exx. in Lobeck, *Paralip.* p. 498 sq. Who constituted this αἰχμαλωσία has been much discussed. That the captives were not (a) Satan's prisoners (ἀνθρώπους ὑπὸ τὴν τοῦ διαβόλου τυραννίδα κατεχομένους, Theod.-Mops.; comp. Just. Mart. *Trypho.* § 39, Vol. II. p. 128 [ed. Otto], and Theod. *in loc.*) seems clear from the subsequent mention of ἀνθρώποις, which (though not so in the original) seems here to refer to a different class to the captives. Nor (b) can they be the souls of the righteous in Hades (Estius; comp. *Evang. Nicod.* § 24, in Thilo, *Codex Apocryph.* p. 747), as, setting aside other reasons ('captivos non duci in libertatem, sed hostes in captivitatem,' Calov.), the above interpr. of the part. ἀναβὰς seems seriously opposed to such a view. If however (c) we regard 'the captivity' as captive and subjugated enemies (Meyer, De W.), the enemies of Christ,—Satan, Sin, and Death,—we preserve the analogy of the comparison (comp. Alf.), and gain a full and forcible meaning: so rightly Chrys., αἰχμαλώτων γὰρ τὸν τύραννον εἶλαβε (not κατήργησε, which

with regard to Death is mainly future, 1 Cor. xv. 26) τὸν διάβολον λέγω καὶ τὸν θάνατον καὶ τὴν ἀρὰν καὶ τὴν ἀμαρτίαν: comp. *Œcum.* 2, Theoph. ἔδωκεν δόματα] '*He gave gifts,*' sc. spiritual gifts; comp. ἐδόθη ἡ χάρις, ver. 7, and as a special and particular illustration, Acts ii. 33.

9. τὸ δὲ ἀνέβη] '*Now that He ascended,*' scil. 'now the predication of His ascent,' not 'the word ἀνέβη,' as ἀναβὰς, not ἀνέβη, precedes; δὲ here marking a slight explanatory transition; Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165. To evince still more clearly the truth and correctness of the Messianic application of the words just cited, St Paul urges the antithesis implied by ἀνέβη, viz. κατέβη, a predication only applicable to Christ; comp. Hofm. *Schriftb.* Vol. II. 1, p. 344, where this and the preceding verses are fully investigated.

τί ἐστὶν εἰ μὴ κ.τ.λ.] '*what is it, what doth it imply* (Matth. ix. 13, John xvi. 17; comp. notes on Gal. iii. 19), *except that He not only ascended but also descended?*' the tacit assumption, as Meyer observes, being clearly this, that He who is the subject of the citation is One whose seat was heaven,—no man, but a giver of gifts to men; especially comp. John iii. 13.

The insertion of πρῶτον after κατέβη (*Rec.* with BC<sup>2</sup>KL<sup>2</sup>; most mss.; Aug., Vulg., Goth., Syr. (both); Theod., al.) seems clearly to have arisen from an explanatory gloss; and that of μέρη after κατώτερα, though strongly supported (*Rec.*, *Lachm.*, with ABCD<sup>2</sup>KL<sup>2</sup>; nearly all mss.; Vulg., al.), to be still fairly attributable to the same origin.

εἰς τὰ κατώτερα τῆς γῆς] '*to the lower (parts) of the earth,*' 'in loca quæ subter terram,' Copt., 'subter terram,'

ἐστὶν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα

Æth. This celebrated passage has received several different interpretations, two only of which however deserve serious consideration, and between which it is *extremely* difficult to decide: (a) the ancient explanation, according to which τὰ κατώτερα τῆς γῆς = τὰ καταχθόνια, and imply 'Hades' (ποῦ δὲ κατέβη; εἰς τὸν ἄδην, τοῦτον γὰρ κατώτερα μέρη τῆς γῆς λέγει κατὰ τὴν κοινὴν ὑπόνοιαν: Theoph.), the gen. not being dependent on the comparative (Rück.,—still less compatible with his insertion of μέρη), but being the regular *possessive* gen.: (b) the more modern interpretation, adopted by the majority of recent commentators, according to which τῆς γῆς is regarded as the gen. of *apposition* (see esp. Winer, *Gr.* § 59. 8, p. 470), and the expression as equivalent to εἰς τὴν κατωτέραν γῆν. Both sides claim the comparative κατώτερα,—the פְּתִיחַת הָאָרֶץ pressed by Olsh. is at least equally indeterminate with the Greek,—the one as suggesting a comparison with the earth, 'a lower depth than the earth,' the other as suggested by the comparison with the heaven (Acts ii. 19, John viii. 23,—but in this latter passage κἀτω reaches *lower* than the earth; Stier, *Reden Jesu*, Vol. iv. p. 447 sq.); comp. Hofm. *Schriftb.* Vol. II. 1, p. 345. These arguments must be *nearly* set off against one another, as the positive would have been most natural in the latter case, the superlative perhaps in the former. As however the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely than was suitable to the present context, and as the use of the term ἄδης would have marred the antithesis (γῆ opp. to οὐρανός), it does not seem improbable that the more vague comparative was expressly chosen, and

that thus its use is more in favour of (a) than (b). When to this we add the full antithesis that seems to lie in ὑπεράνω τῶν οὐρανῶν, ver. 10 ('sublimiora cælorum' opp. to 'inferiora terrarum,' Tertull.), surely more than a mere expansion of εἰς ὕψος (Winer, *Mey.*), and also observe the sort of exegetical necessity which τὰ πάντα (ver. 10) seems to impose on us of giving the fullest amplitude to every expression, we still more incline to (a); and with Irenæus (*Hæc.* v. 31, comp. iv. 22, ed. Mass.), Tertullian (*de Animâ*, c. 55), and the principal ancient writers (see Pearson, *Creed*, Art. v. Vol. I. p. 169, and reff. on Vol. II. p. 195, ed. Burt.), recognise in these words an allusion, not to Christ's death and burial (Chrys., Theod.), but definitely to His descent into hell: so also Olsh., Stier, Alf., Wordsw., and Baur (*Paulus*, p. 431); but it is to be feared that the judgment of the last writer is not unbiassed, as he urges the reference as a proof of the gnostic origin of the Epistle.

On this clause and on ver. 10 see a good sermon by South, *Serm. (Posth.)* I. Vol. III. p. 169 sq. (Lond. 1843); and for a general investigation of the doctrine of Christ's descent into hell, and its connexion with the last things, Guder, *Lehre von der Erscheinung J. C. unter den Todten*, Bern, 1853.

10. ὁ καταβὰς] 'He that descended;' emphatic, as its position shows: the absence of any connecting or illative particle gives a greater force and vigour to the conclusion. It may be observed that αὐτός is not 'the same,' Auth.,—as no instance of an omission of the article occurs in the N. T., though it is occasionally dropped in the earlier (Herm. *Opusc.* Vol. I. p. 332), and frequently in Byzantine



11 πληρώση τὰ πάντα.

Kaì <sup>He appointed divers</sup>  
ministering orders,  
till we all come to the unity of faith, and in truth and love  
grow up into Christ, the head of the living body, the Church.

authors,—but is simply the emphatic ‘He;’ οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνελήλυθεν’ Theod.; see Winer, *Gr.* § 22. 4. obs. p. 135.

πάντων τῶν οὐρανῶν] ‘all the heavens,’ ‘cœles omnes penetravit ascendendo, usque ad summum cœlum,’ Est.; ὑψηλότερος τῶν οὐρανῶν, Heb. vii. 26, comp. ib. iv. 14. There is no necessity whatever to connect this expression with the ‘seven heavens’ of the Jews (comp. Wetst. on 2 Cor. xii. 2, Hofm. *Schriftb.* Vol. II. I, p. 387): the words, both here and in Heb. II. cc., have only a simple and general meaning, and are well paraphrased by Bp. Pearson,—‘whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend.’ *Creed*, Art. VI. Vol. I. p. 320 (ed. Burton).

ἵνα πληρώσῃ τὰ πάντα] ‘in order that He might fill all things;’ more general purpose involved in the more special ἔδωκεν δόματα τοῖς ἀνθρώποις (ver. 8), though structurally dependent on the preceding participle. The subjunctive with ἵνα after a past tense is correctly used in the present case to denote an act that still continues; see Herm. *Viger*, No. 350, and esp. Klotz, *Devar.* Vol. II. p. 618, who has treated this and similar uses of the subj. with ἵνα after preterites with considerable acumen: for exx. see Gayler, *Partic. Neg.* p. 176, who has also correctly seized the general principle, ‘subjunctivum usurpari si prævalet consilium, aut respectus ad eventum habendus;’ p. 165. Great caution however must be used in applying these principles to the N. T., as the general and prevailing use of the subj. both in the N. T. and in later writers makes it very doubtful whether the

finer distinction of mood was in all such cases as the present distinctly felt and intended.

It is not necessary either to limit πάντα πληροῦν, the solemn predicate of the Deity (Jerem. xxiii. 24, see Schoettg. *Hor. Heb.* Vol. I. p. 775), to the gift of redemption (Rück.), or to confine the comprehensive τὰ πάντα to the faithful (Grot.), or to the church of Jews and Gentiles (Meier): the expression is perfectly unrestricted, and refers not only to the sustaining and ruling power (τῆς δεσποτείας αὐτοῦ καὶ ἐνεργείας, Chrys.), but also to the divine presence (præsentia et operatione sua, *se ipso*, Beng.) of Christ. The doctrine of the ubiquity of Christ’s Body derives no support from this passage (*Form. Concord.* p. 767), as there is here no reference to a diffused and ubiquitous corporeity, but to a pervading and energizing omnipresence; comp. Ebrard, *Dogmatik*, § 390, Vol. II. p. 139, and notes on ch. i. 23. The true doctrine may perhaps be thus briefly stated:—Christ is perfect God, and perfect and glorified man; as the former he is present everywhere, as the latter he can be present anywhere: see Jackson, *Creed*, Book XI. 3, and comp. Stier, *Reden Jesu*, Vol. VI. p. 164.

11. Καὶ αὐτός] ‘And HE,’ ‘jah silba,’ Goth.; ἐμφανικῶς δὲ εἶπε τὸ αὐτός, Theoph. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a regression to it, while at the same time the αὐτός is naturally and emphatically linked on to the αὐτός in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connexion or the natural sequence of

αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,  
τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,  
πρὸς τὸν καταρτισμὸν τῶν ἀγίων, εἰς ἔργον διακονίας, 12

thought, constitutes one of the high excellences, but at the same time one of the chief difficulties, in the style of the great Apostle. **ἔδωκεν]**

'gave,' 'dedit,' Vulg., Clarom., al.; not merely Hebraistic (Πῶ, Olsh.), and equivalent to *ἔθετο* (Acts xx. 28, 1 Cor. xii. 28), '*dedit* Ecclesias id est posuit in Eccl.' (Est.), but in the ordinary and regular meaning of the word, and in harmony with *ἔδοθη*, ver. 7, *δόματα*, ver. 8; comp. notes on ch. i. 22.

**ἀποστόλους]** 'Apostles,'—in the highest and most special sense; comp. notes on Gal. i. 1. The chief characteristics of an Apostle were an immediate call from Christ (comp. Gal. i. 1), a destination for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a special power of working miracles (2 Cor. xii. 12); see Eadie *in loc.*, who has grouped together the essential elements of the Apostolate with proof texts.

**προφήτας]** 'Prophets,'—not only in the more special sense (as Agabus, Acts xi. 28), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδάσκαλοι: ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται, ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκίας διανοίας διαλέγεται' Chrys. on 1 Cor. xii. 28: see Thorndike, *Relig. Assemblies*, ch. v. 1 sq. Vol. i. p. 182 sq. (A.-C. Libr.), and comp. notes on ch. ii. 20.

**εὐαγγελιστάς]** 'Evangelists,'—not τοὺς τὸ εὐαγγέλιον γραψάντας (Æcum., Chrys. 2), but τοὺς εὐαγγελιζομένους (Chrys. 1), preachers of the Gospel, who περιῶντες ἐκήρυττον (Theod.), and yet, as μὴ περιῶντες πανταχοῦ (Chrys.),

were distinguished from the Apostles, to whom they acted as subordinates and missionaries; comp. Acts viii. 14, and see Thorndike, *Relig. Assembl.* iv. 37, Vol. i. p. 176, ib. *Right of Church*, II. 30, Vol. i. p. 451, Hofm. *Schriftb.* Vol. II. 2, p. 249.

**ποιμένας καὶ διδασκάλους]** 'Pastors and Teachers.' It has been doubted whether these words denote different classes, or are different names of the same class. The absence of the disjunctive τοὺς δὲ (arbitrarily inserted in Syr., but altered in Syr.-Phil.) seems clearly to show that both ποιμ. and διδάσκ. had some common distinctions,—probably that of being *stationary* rather than *missionary*, οἱ καθήμενοι καὶ περὶ ἑνα τόπον ἡσυχολημένοι, Chrys.,—which plainly separated them from each of the preceding classes. Thus far they might be said to form one class; but that the individuals who composed it bore either or both names indifferently, is very doubtful. The ποιμένες (a term probably including ἐπίσκοποι and πρεσβύτεροι, Frits. *Fritzschr. Opusc.* p. 43 sq.) might be, and perhaps always were διδάσκαλοι (comp. 1 Tim. iii. 2, Tit. i. 9, *Martyr. Polyc.* § 16, see Thorndike, *Relig. Assembl.* iv. 40, Vol. i. p. 170), but it does not follow that the converse was true. The χάρισμα of κυβέρνησις is so distinct from that of διδασκαλία, that it seems necessary to recognise in the διδάσκ. a body of men (scarcely a distinct class) who had the gift of διδασχῆ, but who were not invested with any administrative powers and authority; see esp. Hooker, *Eccl. Pol.* v. 78. 8, and comp. Neander, *Planting*, Vol. i. p. 149 (Bohn).

12. πρὸς τὸν καταρτισμὸν κ.τ.λ.]

13 εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταν-

'with a view to the perfecting of the saints, for the work of ministration, for the building up of the body of Christ;' more ultimate and more immediate end of the gifts specified in the preceding verse. It is extremely difficult to fix the exact shade of meaning which these prepp. are intended to convey. It seems clear however (a) that there is no 'trajection,' Grot.; —nor again (b) that the three members are to be regarded as merely parallel, and co-ordinately dependent on ἔδωκε (ἐκαστος, οἰκοδομεῖ, ἐκαστ. καταρτίζει, ἐκαστ. διακονεῖ, Chrys.), for πρὸς and εἰς must thus be regarded as synonymous (Syr., Goth., Arm.); and though St Paul studied prepositional variations (see Winer, *Gr.* § 50. 6, p. 372), it still does not appear from the exx. usually cited that he did so except for the sake of definition, limitation, or presentation of the subject in a fresh point of view; see notes on *Gal.* i. 1. Moreover, as Mey. justly observes, the second member, εἰς ἔργον κ.τ.λ., would thus much more naturally and logically stand first. It also seems (c) nearly equally unsatisfactory, with Æth. (expressly; Vulg., Clarom., Copt. are equally ambiguous with the Greek), De W., al., to connect εἰς...εἰς closely with πρὸς, as we are thus compelled to give διακονία the less usual, and here (after the previous accurate definitions) extremely doubtful meaning of 'christliche Dienstleitung,' De W., 'genus omnium functionum in Ecclesiâ,' Aret.; see below. It seems then (d) best and most consonant with the fundamental (ethical) meaning of the prepositions to connect εἰς...εἰς with ἔδωκε, and,—as εἰς, with the idea of destination, frequently involves that of attainment (see Jelf, *Gr.* § 625. 3, Krüger, *Sprachl.* § 68. 21. 5, and

comp. Hand, *Tursell.* 'in,' III. 23, Vol. III. 23),—to regard εἰς...εἰς as two parallel members referring to the more immediate, πρὸς to the more ultimate and final purpose of the action; comp. Rom. xv. 2, ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, which seems to admit a similar explanation, and see notes on *Philem.* 5.

For distinctions between εἰς, πρὸς, and ἐπὶ, see notes on 2 *Thess.* iii. 4, and between εἰς, πρὸς, and κατὰ, notes on *Tit.* i. 1. We may thus paraphrase: 'He gave apostles, &c., to fulfil the work of the ministry, and to build up the body of Christ, His object being to perfect his saints;' comp. Hofm. *Schriftb.* Vol. II. 2, p. 109, where the same view is practically maintained.

τὸν καταρτισμόν] 'the perfecting,' τὴν τελείωσιν, Theophyl.; comp. καταρτισίς, 2 *Cor.* xiii. 9: the nature of this (definite) perfecting is explained ver. 13. The primary (ethical) meaning of καταρτίζειν, 'reconcinnare' (Roet u. Palm, *Lex.* s.v.), appears only in *Gal.* vi. 1 (comp. notes): in all other passages in the N.T. of ethical reference (e.g. *Luke.* vi. 40, 1 *Cor.* i. 10, 2 *Cor.* xiii. 11, *Heb.* xiii. 21, 1 *Pet.* v. 10), the secondary meaning, 'to make δρ-τιος,' 'to make perfect, complete' (τελειοῦν, Hesych.), appears to be the prevailing meaning: comp. καταρτίζειν τριήρεις, *Diod. Sic.* XIII. 70, see exx. in Schweigh. *Lex. Polyb.* s.v. Any allusion to 'the accomplishment of the number of the elect,' Pelag. (comp. Burial Service), would here be wholly out of place.

ἔργον διακονίας] 'the work of (the) ministry;' scil. 'for the duties and functions of δῆκονοι in the Church.' As the meaning of both these words has been unduly strained, we may remark briefly that ἔργον is not pleo-

τήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ

nastic (see Winer, *Gr.* § 65. 7, p. 541), or in the special sense of 'building' (comp. 1 Cor. iii. 13), but has the simple meaning of 'business,' 'function' (1 Tim. iii. 1),—not 'res perfecta,' but 'res gerenda,' in exact parallelism with the use of *οικοδομή*. Again, *διακονία* is not 'service' generally, but, as its prevailing usage in the N.T. (Rom. xi. 13, 2 Cor. iv. 1, al.) and especially the present context suggest, 'spiritual service of an official nature;' see Meyer in *loc.*, Hofm. *Schriftb.* Vol. II. 2, p. 109. The absence of both articles has been pressed (Eadie, Peile), but appy. unduly: *διακονία* may possibly have been left studiously anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.); *ἔργον* however seems clearly definite in meaning, though by the principle of correlation (Middleton, *Art.* III. 3, 6) it is necessarily anarthrous in form. *οικοδ. τοῦ σώματος*] 'building up of the body,' parallel to, but at the same time more nearly defining the nature of the *ἔργον*. The article is not required (as with *καταπρ.*), as it was not any absolute, definite process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory: as *τὸ σῶμα τοῦ Χρ.* has a distinct metaphorical sense, so has *οικοδομή*. On the nature of Christian *οικοδομή*, see Nitzsch, *Theologie*, § 39, Vol. I. p. 205.

13. *μέχρι καταστήσωμεν*] 'until we come to, arrive at;' specification of the time up to which this spiritual constitution was designed to last. Several recent commentators (Harl., Mey., al.) notice the omission of *ἄν*

as giving an air of less uncertainty to the subj.; see notes on *Gal.* iii. 19. As a general principle this is of course right (see Herm. *Partic.* *ἀν*, II. 9, p. 109 sq., Hartung, *Partik.* *ἀν*, 3, Vol. II. p. 291 sq.); we must be cautious however in applying the rule in the N.T., as the tendency of later Greek to the nearly exclusive use of the subj., and esp. to the use of these temporal particles with the aor., without *ἀν*, is very discernible: see Winer, *Gr.* § 41. 3, p. 265. The use of the subj. (the mood of conditioned but objective possibility), not fut. (as Chrys.), shows that the *καταρτῶν* is represented not only as the eventual, but as the *expected* and *contemplated* result of the *ἔδωκεν*; see Scheuerl. *Synt.* § 36. I, p. 393, Jelf, *Gr.* § 842. 2, and comp. Schmalfeld, *Synt.* § 128, p. 280. This use of the subj. deserves observation.

The meaning of *καταρτῶν* with *ἐπὶ* or *εἰς* (only the latter in the N.T.) has been unduly pressed: it has no necessary reference to former wanderings or diverse starting-points (Zanch., Vatabl. ap. Poli *Syn.*), but simply implies 'pervenire ad' ('occurrere in,' Vulg., Clarom.), with ref. only to the place, person, or point arrived at; see notes on *Phil.* iii. 11, and comp. exx. in Schweigh. *Lex. Polyb.* s. v.

*οἱ πάντες*] 'we all,' 'the whole of us;' scil. all Christians, implied in the *τῶν ἀγίων*, ver. 12. It is difficult to agree with Ellendt (*Lex. Soph.* s. v. *πᾶς*, III. 1, Vol. II. p. 519) in the assertion that in the plural the addition or omission of the article, 'cum sensus fert,' makes no difference. The distinction is not *always* obvious (see Middleton, *Art.* VII. 1), but may generally be deduced from the fundamental laws of the article.

τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον,  
14 εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα

εἰς τὴν ἐνότητα τῆς πίστ.] ‘to the unity of the faith;’ ‘that oneness of faith’ (Peile, *see* Wordsw.) which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed; ἕως ἂν δειχθῶμεν πάντες μίαν [rather, τὴν μίαν] πίστιν ἔχοντας τοῦτο γὰρ ἐστὶν ἐνότης πίστεως ὅταν πάντες ἐν ὧμεν, ὅταν πάντες ὁμοίως τὸν σύνδεσμον ἐπιγνώσκωμεν’ Chrys.

καὶ τῆς ἐπιγνώσεως κ.τ.λ.] ‘and of the (true) knowledge of the Son of God;’ further development,—not only faith in the Son, but saving knowledge of Him; the gen. τοῦ υἱοῦ τοῦ Θεοῦ being the gen. *objecti* (Winer, *Gr.* § 30. obs. p. 168), and belonging to both substantives. The καὶ is thus not ‘exegetice positum’ (Calv.), but simply copulative; the former interpr., though grammatically admissible (*see on Gal.* vi. 16), would here be contextually untenable, as πίστις and ἐπίγνωσις (*see notes on ch. i.* 17) obviously convey different ideas (Mey.), and are terms by no means mutually explanatory; ‘*cognitio perfectius quiddam fide sonat*.’ Beng. Such sentences as the present may serve to make us careful in obtruding too hastily on every passage the meaning of πίστις ‘Ἰησοῦ Χρ. alluded to on *ch. iii.* 12, and noticed in notes on *Gal.* ii. 16.

εἰς ἄνδρα τέλειον] ‘to a perfect, full grown, man;’ metaphorical apposition to the foregoing member, the concrete term being probably selected rather than any abstract term (ἡ τελειότερα τῶν δογμάτων [better τοῦ Χριστοῦ] γνώσις, Theoph.), as forming a good contrast to the following νήπιοι (*ver.* 14, comp. 1 Cor. xiii. 10, 11), and as suggesting by its ‘singular’ the idea of the complete unity of the holy per-

sonality, further explained in the next clause, into which they were united and consummated. Instances of a similar use of τέλειος are cited by Raphel. *Annot.* Vol. II. p. 477; *see esp.* Polyb. *Hist.* v. 29. 2, where παιδίων νήπιον and τέλειον ἄνδρα stand in studied contrast to each other.

εἰς μέτρον κ.τ.λ.] ‘to the measure of the stature of Christ’s fulness,’ i. e. ‘of the fulness which Christ has,’ τοῦ Χρ. being the gen. *subjecti*; *see esp.* notes on *ch. iii.* 19, and on the accumulation of genitives, Winer, *Gr.* § 30. 3, obs. 1, p. 172; comp. 2 Cor. iv. 4. It is doubtful whether ἡλικία is to be referred (a) to age (John ix. 21, so clearly Matth. vi. 27), or (b) to stature (Luke xix. 3), both being explanations here equally admissible; *see Bos, Exercit.* p. 183. In the former case τοῦ πληρ. τ. Χρ. will be the qualifying, or rather characterizing gen. (Scheuerl. *Synt.* § 16. 3, p. 115, and notes on *ch. i.* 10), and will more nearly define τῆς ἡλικ.,—‘the age when the fulness of Christ is received:’ in the latter the gen. is purely possessive. The antithesis (τέλειοι...νήπιοι) seems in favour of (a); still,—as both words are metaphorical,—as μέτρον is appropriately used in reference to ‘stature’ (*see esp.* Lucian, *Imag.* 6, cited by Wetst.; even in Hom. *Od.* xviii. 216, ἥβης μέτρ. is associated with the idea of size), and still more, as the separate words πλήρωμα, αὐξήσωμεν, &c. no less than the context *ver.* 16, all suggest ideas of matured growth in respect of magnitude,—the latter interpr. (b) seems most probable and satisfactory; so Syr., Goth. (‘vastatus’), Copt. (maiē), appy. Æth., and our own Auth. Version. It has been considered a question whether

μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι  
παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώ-

the Apostle is here referring solely to *present* (Chrys.), or to *future* life (Theod.). The mention of *πίστις*, and the *tenor* of ver. 14, 15, incline us to the former view: still it is probable (see Olsh.) that no special distinction was intended. St Paul regards the Church as one; he declares its issue and destination as *ἐνότης* and *τελειότης*: on the realization of this, whensoever and wheresoever, the functions of the Christian ministry will cease.

14. ἵνα μηκέτι κ.τ.λ.] 'in order that we may be no longer children;' purpose contemplated in the limitation as to duration of the gifts specified in ver. 11 sq. The connexion is not perfectly clear. Is this verse (a) *co-ordinate* with ver. 13, and *immediately* dependent on 11, 12 (Harl.), or (b) is it *subordinate* to it, and *remotely* dependent on ver. 11, 12? The latter seems most probable: ver. 13 thus defines the 'terminus ad quem' which characterizes the functions of the Christian ministry; ver. 14 explains the object, viz. our ceasing to be *νήπιοι*, contemplated in the appointment of such a 'terminus,' and thence more remotely in the bestowal of a ministry so characterized; see Meyer *in loc.*, who has ably elucidated the connexion.

For a sound sermon on this text in reference to the case of 'Deceivers and Deceived,' see Waterl. *Serm.* xxix. Vol. v. p. 717 sq.

μηκέτι] 'no longer;' τὸ μηκέτι δεικνύει πάλαι τοῦτο παθόντας Chrys. This is not however said in reference to the Ephesians only, but as the context (πάντες, ver. 13) suggests, in ref. to Christians generally. Eadie somewhat singularly stops to comment on the use of 'μηκέτι' not οὐκέτι: 'surely to ἵνα in its present sense 'particula *μη* consen-

tanea est;' Gayler, *Partik. Neg.* p. 168.

κλυδωνιζόμενοι] 'tossed about like waves' ('*usvagidai*,' Goth., comp. Syr., Arm.),—not 'by the waves.' Stier, assuming the latter to be the true meaning of the pass. ('metaphor from a ship lying at hull,' Bramh. *Catching Lev.* ch. 3, Vol. iv. p. 592), adopts the middle (comp. 'fluctuantes,' Vulg.) to avoid the then incongruous κλυδ. ἀνέμῳ. The exx. however adduced by Wetst. and Krebs (κλυδωνιζεσθαι ἐκ τοῦ πόθου, Aristæon. *Epist.* 1. 27, παρασσύμενος καὶ κλυδωνιζόμενος, Joseph. *Antiq.* ix. 11. 3) confirm the passive use and the former meaning; comp. James i. 6.

ἀνέμῳ τῆς διδασκαλίας] 'wind of doctrine.' The article does not show 'the prominence which teaching possessed in the Church' (Eadie), but specifies διδασκαλία in the abstract, every kind and degree of it: see Middleton, *Art.* v. 1, p. 89 sq. (ed. Rose). On the probable distinction between διδασκαλία and διδαχή, see on 2 Tim. iv. 2.

ἐν τῇ κυβείᾳ κ.τ.λ.] 'in the sleight of men,'—of men, not the faith and knowledge of the Son of God, ver. 13. 'En may be plausibly considered instrumental (Arm., Mey.); as however this would seem pleonastic after the instrumental, or what Krüger (*Sprachl.* § 48. 151 sq.) more inclusively terms the *dynamic* dat. ἀνέμῳ (see Heb. xiii. 9), and would mar the seeming parallelism with ἐν ἀγάπῃ (ver. 15), the prep. appears rather to denote the *element*, the evil atmosphere as it were, in which the varying currents of doctrine exist and exert their force; so Vulg., Clarom., Copt., Æth.-Pol., and perhaps Goth., but see De Gabel. *in loc.*

The term κυβεία (כִּבְיָא Heb.) properly denotes

15 πων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀλη-

'playing with dice' (Plato, *Phædr.* 274 D, πεττείας καὶ κυβέλας: see Xen. *Mem.* I. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid.; comp. κυβεύειν, Arrian, *Epict.* II. 19, III. 21, cited by Wetst.): ἴδιον δὲ τῶν κυβεύοντων τὸ τῇδε κἀκείσε μεταφέρειν τοὺς ψήφους καὶ πανούργως τοῦτο ποιεῖν. Theod.; see Suicer, *Thesaur.* s. v. Vol. II. p. 181, Schoettg. *Hor. Heb.* Vol. I. p. 775.

ἐν πανουργίᾳ πρὸς κ.τ.λ.] 'in craftiness tending to the deliberate system of error,' 'in astutiâ ad circumventionem erroris,' Vulg.; appositional and partly explanatory clause to the foregoing. The Auth. Ver. (comp. Syr.) is here too paraphrastic, and obscures the meaning of both πρὸς and μεθοδεία. The former is not equivalent to κατὰ, Rück., 'with,' Peile, but denotes the aim, the natural tendency, of πανουργία (comp. notes on Tit. i. 1); the μεθοδεία τῆς πλ. is that which πανουργία has in view (comp. πρὸς τὸν καταρτ. ver. 12), and to which it is readily and naturally disposed. As πανουργία is anarthrous, the omission of the art. before πρὸς (which induces Rück. incorrectly to refer the clause to φερόμενοι) is perfectly regular; see Winer, *Gr.* § 20. 4, p. 126.

The somewhat rare term μεθοδεία, a δις λεγόμεν. in the N.T. (see ch. vi. 11), must have its meaning fixed by μεθοδεύω. This verb denotes, 'the pursuit, &c. of a settled plan'—(a) honestly (Diod. Sic. I. 81, μ. τὴν ἀλήθειαν ἐκ τῆς ἐμπειρίας), or (b) dishonestly (Polyb. *Fr. Hist.* XXXVIII. 4. 10), and hence comes to imply 'deception,' 'fraud,' with more or less of plan (2 Sam. xix. 27); comp. Chrys. on *Ep̄h.* vi. 11. μεθοδεύσαι ἐστι τὸ ἀπατηῆσαι καὶ διὰ συντόμου (μηχανῆς, Sav.) εἰλεῖν: see also Münthe, *Obs.* p. 367.

Thus then μεθοδεία is 'a deliberate planning or system' (Peile; τὴν μηχανὴν ἐκάλεισεν, Theod.), the further idea of 'fraud' (τέχνη ἢ δόλος, Suid., ἐπιβουλὴ, Zonar.) being here expressed in πλάνης: see Suicer, *Thesaur.* s. v. Vol. II. p. 329. The reading is doubtful: Tisch. (ed. 7) adopts the form μεθοδῖαν with B<sup>1</sup>D<sup>1</sup>FGKLN, and several mss., but appy. without sufficient reason; as changes in orthography which may be accounted for by itacism or some mode of erroneous transcription must always be received with caution; comp. Winer, *Gr.* § 5. 4, p. 47. πλάνης has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading' (De

W., comp. Syr. ܡܢܕܐ; ut seducant), nor even necessarily that of 'delusion' (Harl.), but its simple, classical, and regular meaning, 'error,'—'erroris,' Vulg., 'airzeins,' Goth. The gen. is obviously not the gen. *objecti* (Rück.), but *subjecti*,—it is the πλάνη which μεθοδεύει,—and thus stands in grammatical parallelism with the preceding gen. τῶν ἀνθρ. The use of the article must not be overlooked: it serves almost to personify πλάνη, not however as metonymically for 'Satan' (Beng.), but as 'Error' in its most abstract nature, and thus renders the contrast to ἡ ἀλήθεια, implied in ἀληθεύοντες, more forcible and significant.

15. ἀληθεύοντες δὲ] 'but holding the truth, walking truthfully,' participial member attached to αὐξήσωμεν, and with it grammatically dependent on ἔα (ver. 14),—the whole clause, as the use of δὲ (after a negative sentence) seems distinctly to suggest (comp. Hartung, *Partik.* δέ, 2. 11, Vol. I. p. 171), standing in simple and direct op-

θεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς

position to the whole preceding verse (esp. to the concluding *πλάνης*, De W.), without however any reference to the preceding negation, which would rather have required *ἀλλά*: see esp. Klotz, *Devar.* Vol. II. p. 3, 361, Donalds. *Cratyl.* § 201. The meaning of *ἀληθεύειν* is somewhat doubtful. On the one hand, such translations as 'veritati operam dare' (Calv.) and even 'Wahrheit festhalten' (Rück.) are lexically untenable (see Rost u. Palm, *Lex.* s. v. *ἀληθ.* Vol. I. p. 97); on the other, the common meaning, 'veritatem dicere' (Gal. iv. 16), seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, 'walking in truth' (Olsh.), or (to preserve an antithesis in transl. between *πλάνης* and *ἀληθ.*) 'holding the truth,' Scholef. (*Hints*, p. 100),—which latter interpr., if 'holding' be not unduly pressed, is almost justified by Plato, *Theæt.* 202 B, *ἀληθεύειν τὴν ψυχὴν* ['verum sentire,' Ast] *περὶ αὐτό*: so in effect, but somewhat too strongly, Vulg., Clarom., Goth., 'veritatem facientes,' and sim. Copt. *ἐν ἀγάπῃ*] The connexion of these words has been much discussed. Are they to be joined—(a) with the participle (Syr., Æth., Theoph., (Ecum.), or—(b) with the finite verb (Theod., who however omits *ἀληθ.*, and appy. Chrys., *τῇ ἀγάπῃ συνδεδεμένοι*)? It must fairly be conceded that the order, the parallelism of *structure* with that of ver. 14, and still more the vital association between love and the truest form of truth (see Stier *in loc.*), are arguments of some weight in favour of (a); still the absence of any clear antithesis between *ἐν ἀγ.* and either of the preposit. clauses in ver. 14 forms a negative argument, and the concluding words of ver. 16 (whether *ἐν ἀγ.* be

joined immediately with *αὐξήσω ποιῆται* Mey., or with *οικοδομῆν*) supply a positive argument in favour of (b) of such force, that this latter connexion must be pronounced the more probable, and certainly the one most in harmony with the context; comp. ch. i. 4. The order may have arisen from a desire to keep *αὐτὸν* as near as possible to its relative.

*εἰς αὐτόν*] 'into Him,' Auth. Ver.; *εἰς* not implying merely 'in reference to' (Mey.),—a frigid and unsatisfactory interpretation of which that expositor is too fond (comp. notes on Gal. iii. 27), nor 'for' (Eadie), nor even simply 'unto,' 'to the standard of' (Conyb.; comp. *εἰς ἄνδρα τέλειον*, ver. 13), but retaining its fuller and deeper theological sense 'into,' so that *αὐξ.* with *εἰς* conveys both ideas, 'unto and into.' The growth of Christians bears relation to Christ both as its centre and standard: while the limits of that growth are defined by 'the stature of the fullness of Christ,' its centre is also, and must be, *in Him*; comp. some profound remarks in Ebrard, *Doctrinik*, § 445 sq. *τὰ πάντα*] 'in all the parts in which we grow' (Mey.), 'in all the elements of our growth,' the article being thus most simply explained by the context. It now need scarcely be said that no 'supplement of *κατὰ*' (Eadie, Stier) is required; *τὰ πάντα* is the regular accus. of what is termed the *quantitative* object (Hartung, *Casus*, p. 46), and serves to characterize the *extent* of the action; see Madvig, *Gr.* § 27, Krüger, *Sprachl.* § 46. 5. 4.

*ὅς ἐστιν κ.τ.λ.*] 'who is the Head, even Christ.' There is here neither transposition (Grot., comp. Syr.), nor carelessness of construct. for *εἰς αὐτὸν τὸν Χρ.* (Pisc.). Instead of the ordinary form of simple, or what is termed *parathetic*



16 ἐστὶν ἡ κεφαλὴ, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς

apposition (see exx. Krüger, *Sprachl.* § 57. 9), the Apostle, not improbably for the sake of making ἐξ οὗ, ver. 16, perfectly perspicuous (De W.), adopts the relational sentence, with the structure of which the apposition is *assimilated*; see exx. Winer, *Gr.* § 48. 4. p. 424 (ed. 5), and Stallb. *Plat. Apol.* 41 A. The reading is somewhat doubtful: *Rec.* prefixes the art. to Χρ. with DEF GKLN<sup>4</sup>; most mss.; Chrys., Theod. (*De W., Mey.*),—but appy. on authority inferior to that for its omission, viz. ABCN<sup>1</sup>; 3 mss.; Did., Bas., Cyr., al. (*Lachm., Tisch., Alf.*). Internal arguments cannot safely be urged, as the preponderance of instances of *real* omission (53) over those of insertion (31) is not very great; see the table drawn up by Rose in his ed. of Middleton, *Gr. Art.* Append. II. p. 490 sq., and Gersdorf, *Beiträge*, III. p. 272 sq. Under any circumstances the position of the word at the end of the verse gives it both force and emphasis.

16. ἐξ οὗ] ‘from whom,’ Auth., ‘ex quo,’ Syr., Vulg., Clarom.,—not ‘in quo,’ Æth. (both); ἐξ οὗ, as the instructive parallel, Col. ii. 19, clearly suggests, being joined with ἀξίησιν ποιεῖται, and ἐκ, with its proper and primary force of *origin, source*, denoting the *origin*, the ‘fons augmentationis,’ Beng.; see notes on Gal. ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the *apparent* physiological truth, that the energy of vital power varies with the distance from the head: see Schubert, *Gesch. der Seele*, § 22, p. 270 (ed. 1).

συναρμολογούμενον] ‘being fully framed together,’ pres. part., the action still going on: see notes on ch. ii. 21. συνβι-

βαζόμενον] ‘compacted,’  $\beta\alpha\zeta\omicron\mu\epsilon\nu\omicron\nu$

[et colligatum] Syr., ‘connexum,’ Vulg., Clarom., ‘gagahafliß,’ Goth.,—or more literally and with more special reference to derivation [BA., βαλνω], ‘put together,’ comp. Col. ii. 19, and in a figurative sense, Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συνβ. has been differently stated. According to Bengel, the first denotes the *harmony*, the second the *solidity* and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz. that συνβ. refers to the *aggregation*, συναρμ. to the *inter-adaptation* of the component parts. The external authority for the form συνβιβ. [AB(?)CD<sup>1</sup>FGN] is appy. sufficient to warrant the adoption of this less usual form; see Tisch. *Prolegom.* p. XLVII.

διὰ πάσης ἀφῆς] ‘by means of every joint,’ ‘per omnem juncturam,’ Vulg., Clarom., and sim. all the ancient Vv. Meyer still retains the interpr. of Chrys., Theod., ἀφή = ἀσθησις, and connects the clause with ἀξ. ποιεῖται: but the parallel passage, Col. ii. 19, τῶν ἀφῶν καὶ συνδέσμων (observe esp. the omission of the 2nd article, Winer, § 19. 4, p. 116) leaves it scarcely doubtful that the meaning usually assigned (comp. A. then. III. 202 E, Plut. *Anton.* 27) is correct, and that the clause is to be connected with the participles.

τῆς ἐπιχορηγίας] ‘of the (spiritual) supply,’ the article implying the specific ἐπιχορ. which Christ supplies, τῆς χορηγίας τῶν χαρισμάτων, Chrys.: on the meaning of the word comp. notes on Gal. iii. 5. The gen. is not the gen. of *apposition* (Rück., Harl.), nor a

ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους  
τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ  
ἐν ἀγάπῃ.

mere Hebraistic gen. of *quality*, 'joint of ministry' = 'ministering joint' (Peile, Green, *Gramm. N. T.* p. 264; comp. Winer, *Gr.* § 34. 3. b, p. 211), but a kind of gen. *definitivus*, by which the predominant use, purpose, or destination of the ἀφῆ is specified and characterized; see Heb. ix. 21, σκεύη τῆς λειτουργίας, and comp. the exx. cited by Winer, *Gr.* § 30. 2. β, p. 170. The suggestion of Dobree (*Advers.* Vol. I. p. 573), partly adopted by Scholzf., that ἐπιχ. may be 'materia suppeditata,' is not very satisfactory or tenable; see Phil. i. 19.

κατ' ἐνέργειαν κ.τ.λ.] 'according to energy in the measure of (sc. commensurate with) each individual part;' τῷ μὲν δυναμένῳ πλεον δεῖσθαι πλεον, τῷ δὲ ἐλάττω ἐλαττω' Chrys. These words may be connected either (a) with ἐπιχορηγίας,—the omission of the art. is no objection (Rück.), as ἡ ἐπιχ. κατ' ἐνέργ. may form one idea (Winer, *Gr.* § 20. 2, p. 123), or (b) with the participles, or yet again (c) with the finite verb. As the expressions of the clause far more appropriately describe the nature of the growth than either the mode of compaction or the degree of the supply, the latter construction is to be preferred. Κατ' ἐνέργ. is then a modal predication, appended to ποιεῖται, defining the nature of the αὔξησις: this growth is neither abnormal nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the separate parts. Dobree (*Advers.* Vol. I. p. 573) strongly condemns this translation, but, as it would seem, without sufficient reason. His own translation, which connects κατ' ἐνέργ. with ἐνὸς

ἐκ. μέρ. and isolates ἐν μέτρῳ, impairs the force of the deep and consolatory truths which the ordinary connexion suggests. For a good practical application see Eadie *in loc.*

The reading μέλους is fairly supported [AC; Vulg., Copt., Syr., al.; Cyr., Chrys., al.], but is appy. rightly rejected by most recent editors, as a gloss on μέρους suggested by the preceding σώμα and the succeeding σώματος.

τὴν αὔξ. τοῦ σώματος ποιεῖται] 'promotes, carries on, the growth of the body,'—σώματος being probably added for the sake of perspicuity, and so practically taking the place of the reciprocal pronoun; comp. Winer, *Gr.* § 22. 2, p. 130, Krüger, Xen. *Anab.* p. 27. Stier, perhaps not incorrectly, finds in the repetition of the noun an enunciation of a spiritual truth, echoed by ἑαυτοῦ,—that the body makes increase of the body, and so is a living organism;—that its growth is not due to aggregations from without, but to vital forces from within; compare Harless.

The middle ποιεῖται is perhaps not to be insisted on as confirming this (as Alf.), this form appy. being not so much reflexive (Wordsw.) as intensive and indicative of the energy with which the process is carried on; see Krüger, *Sprachl.* § 52. 7. 1, comp. Donalds. *Gr.* 432. 2.

εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγ.] 'for building up of itself in love;'

سَيُصَدِّقُ بِنِعْمَةِ اللَّهِ

[ut in caritate perficiatur sedificium ejus] Syr.; end and object of the αὔξησιν ποιεῖται: love is the element in which the edification takes place. Meyer connects ἐν ἀγάπῃ with αὔξησιν ποιεῖ-

- 17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ

Do not walk as darkened, hardened, and feelingless heathens. Put off the old, and put on the new man.

17. τὰ ἔθνη] So *Lachm.* with ABD<sup>1</sup>FGN<sup>1</sup>; 5 mss.; Clarom., Sang., Aug., Boern., Vulg., Copt., Sahid., Æth. (both); Clem., Cyr., al.,—and appy. rightly, as the addition of N<sup>1</sup> may be considered more than sufficient to counterbalance the probability of λοιπὰ having been left out as being imperfectly understood (ed. 1, 2). The authorities for τὰ λοιπὰ ἔθνη are D<sup>2</sup>D<sup>3</sup>EKLN<sup>4</sup>; great majority of mss.; Syr. (both); Goth., al.; Chrys., Theod. (*Rec., Tisch.* ed. 2 and 7).

ται, to harmonize with ver. 15, but without sufficient reason, and in opp. to the obvious objection that ἀξίωσιν ποιεῖται is thus associated with two limiting prepositional clauses, and the unity of thought proportionately impaired; comp. Alf. *in loc.*

17. Τοῦτο οὖν λέγω] 'This I say then,' this, sc. what follows; connecting the verse with the hortatory portion commenced ver. 1—3, by resumption on the negative side (μηκέτι περιπατεῖν) of the exhortation previously expressed on the positive side, ver. 1—3 (παρακ. ἀξίως περιπατῆσαι), but interrupted by the digression, ver. 4—16; πάλιν ἀνέλαβε τῆς παραίνεσεως τὸ προοίμιον. Theod. On this resumptive force of οὖν, see Klotz, *Devar.* Vol. II. p. 718, and notes on *Gal.* iii. 5. The illative force advocated by Eadie after Meyer (ed. 1) is here improbable, and rightly retracted by Meyer (ed. 2); comp. Donalds. *Gr.* § 548. 31. μαρτύρομαι ἐν Κυρίῳ] 'testify, solemnly declare' ('quasi testibus adhibitis'), in the Lord,—not 'per Dominum' (μάρτυρα δὲ τὸν Κύριον καλῶ, Chrys.; see Fritz. *Rom.* ix. 1, Vol. II. p. 241), nor even as specifying the authority upon which ('tanquam Christi discipulus,' Fritz. *Rom.* Vol. II. p. 84), but, as usual, defining the element or sphere in which the declaration is made: comp. *Rom.* ix. 1, ἀληθεῖαν λέγω ἐν Χρ.; 2 Cor. ii. 17, ἐν Χρ. λαλοῦμεν,—scarcely correctly translated by Fritz. 'ut ho-

mines cum Christo nexi;' 1 Thess. iv. 1, παρακαλοῦμεν ἐν Κυρίῳ, and see notes *in loc.* By thus sinking his own personality, the Apostle greatly enhances the solemnity of his declaration. On this use of μαρτ. see notes on *Gal.* v. 3, and comp. Raphel. *Annot.* Vol. II. p. 478, 595.

μηκέτι ὑμᾶς περιπατεῖν] 'that ye no longer (must) walk;' subject and substance of the hortatory declaration; see Acts xxi. 21, λέγων μὴ περιτέμνῃ αὐτοὺς τὰ τέκνα. In objective sentences of this nature (see esp. Donalds. *Gr.* § 584 sq.) the infinitive frequently involves the same conception that would have been expressed in the direct sentence by the imperative, and is usually (but incorrectly) explained by an *ellipsis* of δεῖν: see Winer, *Gr.* § 44. 3. b, p. 288, Lobbeck, *Phryn.* 753 sq., and compare Heindorf on Plato, *Protag.* p. 346 B. καὶ τὰ ἔθνη] 'the Gentiles also;' with tacit reference to their own former state when unconverted; the καὶ introducing a comparison or gentle contrast between the emphatically expressed ὑμᾶς, and the ἔθνη of which but lately they formed a part; see notes on καὶ, verses 4, 32, and on *Phil.* iv. 12. If λοιπὰ be retained it would imply that the Ephesians, though Christians, still fell under the general denomination of Gentiles: it would also appy. convey a hint reminding them what they once were, and what they now ought not to be; see Wolf *in loc.*

τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,  
ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς 18

ἐν ματαιότητι κ.τ.λ.] 'in the vanity of their mind:.' sphere of their moral walk; compare Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἡσχολῆσθαι, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιώω do not necessarily involve any such reference; compare Fritz. *Rom.* Vol. I. p. 65. The reference seems rather to that general depravation of the νοῦς (the higher moral and intellectual element), which was the universal characteristic of heathenism; see Usteri, *Lehrb.* I. 3, p. 35 sq., and notes on 1 Tim. vi. 5, 2 Tim. iii. 8.

18. ἐσκοτισμένοι... ὄντες] 'being darkened:.' participial clause defining their state, and accounting for the preceding assertion (Donalds. *Gr.* § 616); ἐσκορ. (opp. to πεφωτισμένοι, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 Thess. v. 4) referring to their state of moral darkness, and ὄντες (rightly referred by Tisch. and Lachm. to ἐσκορ., not to ἀπηλλ. [Eadie],—a punctuation which mars the emphatic parallelism of the initial perf. participles) marking, somewhat pleonastically after the perf. part., its permanent and enduring state; comp. Winer, *Gr.* § 45. 5, p. 311. The apparently conjugate nature of the clauses (comp. ὄντες... οὖσαν) has led Olsh. and others to couple together ἐσκορ. κ.τ.λ. and διὰ τὴν ἀγν. as relating to the intellect, ἀπηλλ. κ.τ.λ. and διὰ τὴν πῶψ. as relating to the feelings. This however, though at first sight plausible, will not be found logically satisfactory. Their being ἐσκορ. κ.τ.λ. could scarcely be said to be the consequence of their ἀγνοια ('ignorance' simply, Acts iii. 17, xvii. 30, and appy. 1 Pet. i. 14),

but rather *vice versa*; whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πῶρωσις. Hence the punctuation of the text. The reading ἐσκοτισμένοι is not perfectly certain; the more classical ἐσκοτωμένοι is found in ABN; Ath. (*Lachm.*, Tisch. ed. 7), but has scarcely sufficient support to warrant its reception in the text.

τῇ διανοίᾳ] 'in their understanding,' 'in their higher intellectual nature,' διέξοδος λογικῆ, Orig., comp. Beck, *Seelenl.* II. 19, p. 58; see ch. ii. 3, and Joseph. *Antiq.* ix. 4. 3, τὴν διάνοιαν ἐπεσκοτισμένους. The dat. ('of reference to') denotes the particular sphere to which the 'darkness' is limited; see notes on Gal. i. 22, Winer, *Gr.* § 31. 6, p. 193. The distinction between this dat. and the acc., as in Joseph. *l.c.*, is not very easy to define, as such an accus. has clearly some of the limiting character which we properly assign to the dat.; see Hartung, *Ussus*, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind; see Krüger, *Sprachl.* § 46. 4. 1.

ἀπηλλοτριωμένοι] 'being alienated from,' ἀλλότριος καθεστῶτες, Theod.-Mops.; see notes on ch. ii. 12.

τῆς ζωῆς τοῦ Θεοῦ] 'the life of God.' This is one of the many cases (see Winer, *Gr.* § 30. 1, obs. p. 168) where the nature of the gen., whether *objecti* or *subjecti*, must be determined solely from exegetical considerations. As ζωὴ appears never to denote 'course of life' (e.g. τὴν ἐν ἀρετῇ ζωὴν, Theod.) in the N.T., but 'the principle of life' as opp. to θάνατος (comp. Trench, *Synon.* § 27), τοῦ Θεοῦ will more natu-

ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ  
19 τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηληγκότες  
ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας

rally be the gen. *subj.* or *auctoris*, 'the life which God gives;' comp. *δικαιοσύνη Θεοῦ*, Rom. i. 17, with *ἡ ἐκ Θεοῦ δικ.*, Phil. iii. 9. It is however *probable* that we must advance a step farther, and regard the gen. as *possessive*. This unique expression will then denote not merely the *παλιγγενεσία*, but in the widest doctrinal application, 'the life of God' in the soul of man; comp. Olsh. and Stier *in loc.*, and see esp. the good treatise on *ζωή* in Olsh. *Opusc.* p. 185 sq.

τὴν οὖσαν ἐν αὐτοῖς seems intended to point out the *indwelling, deep-seated*, nature of the *ἀγνοία*, and to form a sort of parallelism to *τῆς καρδ. αὐτῶν*. Meyer (compare Peile) conceiving that the words indicate the subordination of *διὰ τὴν πώρ.* to *διὰ τὴν ἀγν.* removes the comma after *αὐτοῖς*. This is certainly awkward: St Paul's more than occasional use of co-ordinate clauses (e. g. Gal. iv. 4) leads us to regard *both* members as dependent on *ἀπηλλ.* (Orig.), and structurally independent of each other; though, as the context seems to suggest, the latter may be considered slightly explanatory of the former, and (like *ἀπηλλ.*) expressive of a state naturally consequent: see esp. Orig. *Caten.* p. 175. *πώρωσιν*] 'cullousness,' 'hardness,'—not 'cæcitate,' Syr. (both), Vulg., Clarom., Æth. (both), Arm. (*πώρωσις*, ἡ *τύφλωσις*, Suid.), but 'obdurnationem,' Copt. (*thōm*,—which however includes both significations), 'daubipos,' Goth.,—ἡ *ἐσχάτη ἀναλγησία*, Theod. The word *πώρωσις* is not derived from *πῶρος* 'cæcus' ('vox, ut videtur, a *grammaticis ficta*,' Fritz. *Rom.* xi. 7, Vol. II. p. 452), and certainly not from *πῶρος* (*διαφράττειν*),

as appy. Chrys., but from *πῶρος* 'tuff-stone,' and thence from the similarity of appearance, a 'morbid swelling' (Aristot. *Hist. An.* III. 19), the 'callus' at the extremity of fractured bones (Med. Writers). The adjct. *πῶρος*, in the sense of *ταλαιπῶρος* (Hesych.), is cognate with *πηρός*, and derived from *ΠΑΩ*, *πάσχω*; comp. Phavor. *Eclog.* 150. b, p. 396 (ed. Dind.).

19. οἵτινες] 'men who,' explanatory force of *δοτίς*; see notes on Gal. ii. 4, iv. 24.

ἀπηληγκότες] 'being past feeling,' Auth.,—an admirable translation. The use of the semi-technical term *πώρωσις* suggests this appropriate continuation of the metaphor. There is then no reference to *more* 'desperatio' (comp. Polyb. *Hist.* IX. 40. 9, *ἀπαλγοῦντες ταῖς ἐλπίσι*, and exx. in Raphel, *Annot.* Vol. II. p. 479), as Syr., Vulg., Goth.,—but *possibly* with the reading of DEFG, al., *ἀπηληγκότες*,—nor even to that feelingless state which is the result of it (Cicero, *Epist. Fam.* II. 16. 1, 'desperatione obduruisset ad dolorem novum,' aptly cited by Beng.); but, as the context shows, to that moral *apathy* and *deadness* which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience; τὸ δὲ ἀπηληγκότες ὥσπερ τῶν ἀπὸ πόνου τινὸς μέρη πολλάκις τοῦ σώματος νεκρωμένων, οἷς ἄλγος οὐδὲν ἐκείθεν ἐγγίβεται' Theod.-Mops. The gloss of Theoph. *κατεββαθυμκηότες* (comp. Chrys.), adopted by Hamm. on *Rom.* i. 29, but appy. retracted here, is untenable, as it needlessly interrupts the continuity of the metaphor.

ἑαυτοῖς] 'themselves,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others

πάσης ἐν πλεονεξίᾳ. ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν 20

that there is no opposition here with Rom. i. 26, *παρέδωκεν αὐτοὺς ὁ Θεός*. The progress of sin is represented under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free will man plunges himself into sin; the deeper demersion in it is the judicial act (no mere *συγχώρησις*, Chrys.) of God; comp. Wordsw. *in loc*.

τῇ ἀσελγείᾳ] 'Wantonness.' On the meaning and derivation of this word, see notes on Gal. v. 19, and comp. Trench, *Synon.* § 16.

εἰς ἐργασίαν] 'to working;' conscious object of the fearful self-abandonment: *ἐργασ. φησίν, ἔθεντο τὸ πρᾶγμα...* ὁρᾷς πῶς αὐτοὺς ἀποστερεῖ συγγνώμης' Chrys.

πάσης] 'of every kind,' whether natural or unnatural; *μοιχεία, πορνεία, παιδεραστία*, Chrys. As St Paul most commonly places πᾶς before, and not, as here, after the abstract (anarthrous) subst., it seems proper to express in transl. the full force of πάσης: comp. notes on ch. i. 8.

ἐν πλεονεξίᾳ] 'in (not 'with') covetousness;' ἐν marking the condition, the prevailing state or frame of mind in which they wrought the ἀκαθ. The word πλεονεξία ('amor habendi,' Fritz., 'bonum alienum ad se redigit,' Beng. on Rom. i. 29) is here explained by Chrys. and appy. some Greek Ff. (see Suicer, *Thesaur.* Vol. II. p. 750, but comp. p. 748), followed by Hammond (in a valuable note on Rom. i. 29), and by Trench, *Synon.* § 24, as ἀμετρία, 'immoderate, inordinate desire.' In support of this extended meaning the recital of πλεονεξία with sins of the flesh, 1 Cor. v. 11, Eph. v. 3, Col. iii. 5, is popularly urged by Trench and others, but appy., as a critical examination of the passages will show, without full conclusiveness.

For example, in 1 Cor. v. 10, τοῖς πόρνοις ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν (*Lachm., Tisch.*), the use of the disjunctive ἢ between πόρν. and πλεον. opp. to the conjunctive καὶ between πλεον. and ἄρπ., and esp. the omission of the art. before ἄρπ. (Winer, *Gr.* § 19, 4. d, p. 116), tend to prove the very reverse. Again in Eph. v. 3, πορνεία is joined with ἀκαθαρσία by καί, while πλεονεξ. is disjoined from them by ἢ: see notes. Lastly in Col. iii. 5, the preceding anarthrous, unconnected nouns, πορν., ἀκαθ., πᾶθ., have no very close union with καὶ τὴν πλεονεξίαν κ. τ. λ., from which too they are separated by ἐπιθυμίαν κακὴν: see notes *in loc*. While therefore we may admit the deep significance of the spiritual fact that this sin is mentioned in connexion with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for obliterating the idea of covetousness and self-seeking which seems bound up in the word; see esp. Müller, *Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 169 (Clark).

20. ὑμεῖς δέ] 'But you', emphatic, with distinct and marked contrast to these unconverted and feelingless heathen. οὐχ οὕτως ἐμάθετε τὸν Χρ.] 'did not thus learn Christ,'—but on principles very different; the οὕτως obviously implying much more than is expressed ('litotes'); τὰ τοῦ δεσπότου Χριστοῦ παντάπασιν ἐναντία Theod. This use of μανθ. with an accus. personae is somewhat difficult to explain, and is probably unique. Raphael (*Annot.* Vol. II. p. 480) cites Xen. *Hell.* II. I. 1, but the example is illusory. The common interpr. Χριστὸς = 'doctrina Christi' (Grot., Turner) is frigid and inadmissible, and the use of ἐμάθετε in the sense of 'learnt to know,' scil. 'who He is and

21 Χριστόν, εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε  
22 καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς

what He desires' (Rück.), has not appy. any lexical authority. We can only then regard Χρ. as the *object* which is learnt (or heard, ver. 21), the *content* of the preaching, so that the hearer, as it were, 'takes up into himself and appropriates the person of Christ Himself' (Osh.): compare the similar but not identical expression, παραλαμβάνει τὸν Χριστόν Ἰησ., Col. ii. 6; see notes in *loc.*

21. εἶγε] 'if indeed,' *tum certe si*,' not 'since,' Eadie: see notes, ch. iii. 2, Hartung, *Partik.* Vol. I. p. 407 sq. The explanation of Chrys. οὐκ ἀμφιβάλλοντος ἐστὶ, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου, is improved on by Œcum., ὥσει εἶπεν, ἀμφιβάλλω γὰρ εἰ τις τὸν Χρ. ἀκούσας καὶ διδαχθεὶς ἐν αὐτῷ ταυτὰ πράττει.

αὐτὸν ἠκούσατε] 'ye heard HIM;' αὐτὸν being put forward with emphasis;—if indeed it was Him, His divine voice and divine Self, that you really heard.' Alf. pertinently compares John x. 27, but observe that the αὐτὸν is here used in the same sort of inclusive way as τὸν Χριστόν, ver. 20. No argument can fairly be deduced from this that St Paul had not himself instructed the readers (De W.); see on ch. iii. 2.

ἐν αὐτῷ] 'in Him.' not 'by Him,' Auth., Arm., or 'illius nomine,' Beng., but, as usual, 'in union with Him;' see Winer. *Gr.* § 48. a, p. 345. Meyer calls attention to the precision of the language, αὐτὸν ἠκούσατε pointing to the first reception, ἐν αὐτῷ ἐδιδάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἐμάθετε τὸν Χριστόν.

καθὼς ἐστὶν ἀλήθ. κ. τ. λ.] 'as, or according as, is truth in Jesus.' The meaning and connexion of this clause

are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars,—the meaning of καθὼς (Rück.), the position of ἐστὶν (Osh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth.), the designation of Christ by His *historical* rather than *official* name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle, having mentioned the teaching the Ephesians had received (ἐδιδάχθ.), notices first (not parenthetically, Beza) the *form* and manner, and then the *substance* of it. Καθὼς κ.τ.λ. is thus a predication of *manner* attached to ἐδιδ., and implies, not 'as truth is in Jesus' (Osh.), which departs from the order and involves a modification of the simple meaning of ἀλήθ.; nor (as it might have been expressed) 'as is truth,' abstractedly,—but, 'as is truth—in JESUS,' embodied, as it were, in a *personal* Saviour, and in the preaching of His cross. The *substance* of what they were taught is then specified, not without a faint imperative force, by the infn. with ὑμᾶς; the pronoun being added either on account of the introduction of the new subject Ἰησοῦ (Winer, *Gr.* § 44. 3, p. 288), or more probably to mark their contrast, not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προτέραν ἀναστροφὴν. Meyer, following Œcum. 2, connects the inf. with ἐστὶν ἀλήθ., a construction not grammatically untenable (Jelf, *Gr.* § 669,

κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον  
τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνα- 23

comp. Madvig, *Synt.* § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards ἀποθ. as a resumption of μηκ. περιπ., ver. 17, but yet is obliged to admit a kind of connexion with ἐδίδ. κ. τ. λ.

22. ἀποθέσθαι ὑμᾶς] 'that ye put off;' objective sentence (Donalds. *Gr.* § 584) dependent on ἐδίδ., and specifying the *purport* and substance of the teaching; see Winer, *Gr.* § 48. a. obs. p. 349, and comp. Orig. *Caten.* The metaphor is obviously 'a vestibus sumpta,' Beza (Rom. xiii. 12, Col. iii. 8), and stands in contrast to ἐνδύσ. ver. 24; see Usteri, *Lehrb.* II. I. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable, as the aor. is here only used in accordance with the common law of succession of tenses (Madvig, *Synt.* § 171, sq.), and perhaps with reference (observe ἐνδύσασθαι ver. 24, as compared with ἀναεούσθαι) to the speedy, single nature of the act; but comp. notes on ch. iii. 4, and on 1 *Thess.* v. 27. Equally untenable is the supposition that the inf. is equivalent to the imper. (Luther, Wolf); not however because ὑμᾶς is attached to it (Eadie, for see Winer, *Gr.* § 44. 3. b, p. 288), but because this usage is only found (excluding Epic Greek) in laws, oracles, &c. or in clauses marked by special warmth or earnestness; comp. Bernhardy, *Synt.* IX. 3, p. 358. But few certain instances, e. g. Phil. iii. 16 (see notes), are found in the language of the N.T.

κατὰ τὴν προτ. δύαστρ.] 'as concerns your former conversation,' 'quoad pristinam vivendi, concupiscendi, et peccandi consuetudinem,' Corn. a Lap.; specification of that with regard to which the ἀποθέσθαι τὸν παλ. ἄνθρ. was especially

carried out; κατὰ here not having its more usual sense of *measure*, but, as the context seems to require, the less definite one of *reference to*; comp. Rom. ix. 5, and see Rost u. Palm, *Lex.* s. v. Vol. I. p. 1599. The construction τὸν παλ. ἄνθρ. κατὰ κ. τ. λ. (Jerome, *Œcum.*) is opposed to the order, and to all principles of perspicuity,—not however positively to 'the laws of language,' Eadie, for comp. Winer, *Gr.* § 20. 2, p. 123,—and is distinctly untenable. The expressive word ἀναστροφή is confined (in its present sense) to the N. T. (Gal. i. 13, 1 Tim. iv. 12, al.), to the *Apocrypha* (Tob. iv. 14, 2 Mac. v. 8), and to later Greek (Polyb. *Hist.* iv. 82, Arrian, *Epict.* I. 9); compare Suicer, *Thes.* Vol. I. p. 322.

τὸν παλαιὸν ἄνθρωπον] 'the old man,' i. e. our former unconverted self: personification of our whole sinful condition before regeneration (Rom. vi. 6, Col. iii. 9), opposed to the καὶνὸς or νέος ἄνθρωπος (ver. 24, Col. iii. 10) and the καὶνὴ κτίσις (Gal. vi. 15), or, if regarded in another point of view (comp. Chrys.), to the ἔσω ἄνθρ., ch. iii. 16, Rom. vii. 22; see Harless, *Ethik.* § 22, p. 97, and comp. Suicer, *Thesaur.* Vol. I. p. 352.

τὸν φθειρόμενον] 'which waxeth corrupt,' δει φθιπέραι, Orig. *Caten.*; further definition and specification of the progressive condition of the παλαιὸς ἄνθρ.,—not however with any *causal* force (ed. 1), as this would be expressed either by a relative clause (see on 1 Tim. ii. 4), or a part. *without* the article. The tense of the part. (*pres.*,—not imperf., Beng.) must here be noticed and pressed, as marking that inner *process* of corruption and moral disintegration which is not only the



24 νεοῦσθαι δὲ τῷ Πνεύματι τοῦ νοὸς ὑμῶν καὶ ἐνδύ-

characteristic (Auth.) but the steadily *progressive* condition of the παλ. ἀνθρ.; contrast κτισθέντα ver. 24. Meyer refers φθειρ. to 'eternal destruction' (comp. Hows.), regarding the pres. as involving a *future* meaning. This is tenable (see Bernhardt, *Synt.* x. 2, p. 371), but seems inferior to the foregoing, as drawing off attention from the true *present* nature of the progressive φθορά: comp. Gal. vi. 8, and see notes in loc.

κατὰ has here no direct reference to instrumentality (sc. = διὰ, Œcum., ὑπὸ, Theoph., comp. Syr.), but, as the partial antithesis κατὰ Θεὸν (ver. 24) suggests, its usual meaning of 'accordance to,' in which indeed a faint reference to the *occasion* or *circumstances* connected with or arising from the accordance may sometimes be traced; see notes on Phil. ii. 3, and on Tit. iii. 5. Κατὰ τὰς ἐπιθ. is however here simply 'in accordance with the lusts,' 'secundum desideria,' Vulg., بمقتضى,

بمقتضى [secundum concupiscentias] Syr.-Phil., i. e. just as the nature and existence of such lusts imply and necessitate: comp. Winer, *Gr.* § 49. d, p. 358.

τῆς ἀπάτης] 'of Deceit,' gen. *subjecti*, ἡ ἀπάτη being taken so abstractedly (Middleton, *Gr. Art.* v. 1, 2) as to be nearly personified (Mey). The paraphrase ἐπιθυμία ἀπατηλαί (Beza, Auth.) is very unsatisfactory, and mars the obvious antithesis to τῆς ἀληθείας ver. 24.

23. ἀνανεοῦσθαι δέ] 'and that ye be renewed,' contrasted statement, on the positive side ('δὲ alii rei aliam adijcit, ut tamen ubivis quædam oppositio declaratur,' Klotz, *Devar.* Vol. II. p. 362), of the substance of what they had been taught, which had been

previously specified on its negative side, ver. 22. It has been doubted whether ἀνανεοῦσθαι is pass. or middle. The act. is certainly rare (Thom. M. p. 52, ed. Bern.; comp. Psalm xxix. 2, *Aq.*); still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀνανεοῦ σελαντὸν, Antonin. iv. 3), and is practically so purely active in meaning, that no other form than the *passive* (opp. to Stier) can possibly harmonize with the context; comp. ἀνακαινοῦσθαι, 2 Cor. iv. 16, Col. iii. 10, and see Hofm. *Schrißb.* Vol. II. 2, p. 269. The meaning of ἀνά, *restoration* to a former, not necessarily a primal state, is noticed by Winer (*de Verb. c. Præp.* III. p. 10); and the distinction between ἀνανεοῦσθαι ('recentare,'—more subjective, and perhaps with prevailing ref. to *renovation*) and ἀνακαινοῦσθαι ('renovare,'—more objective, and perhaps with prevailing ref. to *regeneration*) by Tittmann, *Synon.* p. 60; comp. Trench, *Synon.* § 18, and see notes on Col. iii. 10.

τῷ Πνεύματι τοῦ νοὸς ὑμῶν] 'by the Spirit of your mind.' In this unique and somewhat ambiguous expression, the gen. νοὸς may be explained either as—(a) *appositive*, 'spiritus quæ mens vocatur,' August. *de Trin.* xiv. xvi.; so appy. Tay'or, *Duct. Dub.* I. 1. 7, comp. ib. on *Repent.* II. 2. 12:—(b) *partitive*, 'the governing spirit of the mind,' De W., Eadie, τὴν ὁρμὴν τοῦ νοὸς πνευματικῆν, Theod.;—or (c) *possessive*, 'the (Divine) Spirit united with the human πνεῦμα (comp. Hooker, *Eccl. Pol.* I. 7. 1), with which the νοὺς as subject is endued, and of which it is the *receptaculum*,' τῷ Πν. τῷ ἐν τῷ νῷ, Chrys. Of these (a) is manifestly, as Bp Bull

σασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα  
ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

designates it, 'a flat and dull interpretation;' (b) even if not metaphysically or psychologically doubtful, is exegetically unsatisfactory; while on the contrary (c), now adopted by Mey., has a full scriptural significance: τὸ Πν. is the Holy Spirit, which by its union with the human πνεῦμα becomes the agent of ἀνακαίνωσις τοῦ νοῦς, Rom. xii. 2, and the νοῦς is the seat of His working,—where ματαιότης (ver. 17) once was, but now καινότης. The dat. is thus not, as in (a) and (b), a mere dat. 'of reference to' (ver. 17), but a dat. *instrumenti*,—scil. διὰ Πν. ἐστὶν ἀνακαίνωσις, (Ecum., ὅπερ ἀνανεοῖ ἡμᾶς, Orig. *Caten.*; see Tit. iii. 5, and comp. Collect for Christmas Day.

This interpr. is ably defended by Bull, *Disc.* v. p. 477 (Engl. Works, Oxf. 1844); see also Waterl. *Regen.* Vol. v. p. 434, Usteri, *Lehrb.* II. 1. 3, p. 227, and Fritz. *Nor. Opusc. Acad.* p. 224. The only modification, or rather explanation, which it has seemed necessary to add to the view in ed. 1, is that τῷ Πν. (as above stated) is not the Holy Spirit regarded exclusively and *per se*, but as in a gracious union with the human spirit. With this slight rectification, the third interpr. seems to have a very strong claim on our attention: contra Wordsw. *in loc.*; comp. also Delitzsch, *Bibl. Psychol.* IV. 5, p. 144.

24. καὶ ἐνδύσασθαι] 'and that ye put on:' further and more distinct statement on the positive side corresponding to the ἀποθέσθαι on the negative; the change of tense (aor.) being appy. intentional; see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, *Liberty of Proph.* § 18. ad. 31. It is very improbable that there is here

any allusion to baptism; the 'putting on the new man' refers to the renovation of the heart afterwards; comp. Waterl. *Regen.* Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, *Thesaur.* s.v. Vol. I. p. 1113.

τὸν καινὸν ἄνθρ.] 'the new man.' It is scarcely necessary to observe that the καιν. ἄνθρ. is not Christ (Zanch. ap. Pol. *Syn.*), but is in direct contrast to τὸν παλ. ἄνθρ., and denotes 'the holy form of human life which results from redemption,' Müller, *Doctr. of Sin*, iv. 3. ad. fin., Vol. II. p. 392 (Clark): comp. Col. iii. 10, where νέος ἄνθρ. stands in contrast to a former state (Wordsw. aptly compares Matth. ix. 17, Mark ii. 22, Luke v. 38), as καινός here to one needing renewal; see notes *in loc.*, Trench, *Synon.* Part II. § 10, and Harl. *Ethik.* § 22, p. 97. The patristic interpretations are given in Suicer, *Thesaur.* Vol. I. p. 352.

τὸν κατὰ Θ. κτισθ.] 'which after God hath been created,'—not 'is created,' Auth., but 'qui...creatus est,' Vulg., Clarom., sim. Copt., with the proper force of the aor. in ref. to the past creation in Christ: the new man is, as it were, a holy garb or personality, not created in the case of each individual believer, but created once for all ('initio rei Christianæ,' Beng.), and then individually assumed. The key to this important passage is undoubtedly the striking parallel, Col. iii. 10, τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν: from which it would almost seem certain (1) that κτισθέντα in our present passage contains an allusion to Gen. i. 27, and suggests a spiritual connexion between the first creation of man in Adam and the second new creation in Christ; and

25 Διὸ ἀποθέμενοι τὸ ψεύδος λαλεῖτε  
ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐ-

Speak the truth, do  
not cherish anger, or  
practise theft; utter  
no corrupt speech;  
be not bitter.

(2) that κατὰ Θεόν, as illustrated by κατ' εἰκ. κ.τ.λ. Col. i. c., is rightly explained as 'ad exemplum Dei:' comp. Gal. iv. 28, and see Winer, *Gr.* § 49. d, p. 358. Thus then from this passage compared with that from Col. we may appy. deduce the great dogmatic truth, — 'ut quod perdideramus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu recipiemus,' Irenæus, *Hær.* III. 18. 1 (ed. Mass.); see notes on Col. i. c. The justice of this deduction is doubted by Müller (*Doctr. of Sin*, iv. 3, Vol. II. p. 392), but without sufficient reason; see esp. the admirable treatise of Bp. Bull, *State of Man*, &c. p. 445 sq. (English Works, Oxf. 1844), and Delitzsch, *Bibl. Psychol.* II. 2, p. 51. On the nature and process of this revival of the image of God, see Jackson, *Creed*, Book VIII. 35. 1.

ἐν δικαιοσ. καὶ δσιότη.] 'in righteousness and holiness;' tokens and characteristics of the divine image; ἐν defining the state in which a similitude to that image consists and exhibits itself (Olsh.). The usual distinction between these two substantives, δσιότης μὲν πρὸς Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται (Philo, *de Abrah.* Vol. II. p. 30, ed. Mang., comp. Tittm. *Synon.* p. 25), is not here wholly applicable: as Harless shows from 1 Tim. ii. 8, Heb. vii. 7, that the term δσιότης [on the doubtful derivation, see Pott, *Et. Forsch.* Vol. I. p. 126, contrasted with Benfey, *Wurzeller.* Vol. I. p. 436] involves not merely the idea of 'piety,' but of 'holy purity,' τὸ καθαρὸν, Chrys. There is thus a faint contrast suggested between ἀκαθαρσία and πλεονεξία in ver. 19, and δικαιοσ. and δσιότη. in the present verse. Olshausen (in an

excellent note on this verse) comments on this passage, Col. iii. 10, and Wisdom ii. 23 (also referred to by Bull), as respectively alluding to the Divine image under its *ethical*, *intellectual*, and *physical* aspects: this last reference however seems somewhat doubtful; comp. Grimm, *in loc.*

τῆς ἀληθείας] 'of Truth;' exactly opp. to τῆς ἀπάτης, ver. 22, and of course to be connected with both preceding nouns. The adjectival solution (Beza, Auth.) wholly destroys the obvious and forcible antithesis, and the reading καὶ ἀληθεῖα [D<sup>1</sup>FG; Clarom., Sang., Boern.; Cypr., al.] has no claims on our attention.

25. Διὸ] 'Wherefore;' in reference to the truths expressed in the verses immediately preceding: εἰπὼν τὸν παλαιὸν ἀνθρώπον καθολικῶς, λοιπὸν αὐτὸν καὶ ὑπογράφει κατὰ μέρος Chrys. The previous mention of ἀλήθεια seems to have suggested the first exhortation. On the use of διὸ in the N.T., see notes on Gal. iv. 31.

ἀποθέμενοι τὸ ψεύδος] 'having put off (aor. with ref. to the priority of the act; comp. notes on ver. 8) lying,' or rather falsehood, in a fully abstract sense (John viii. 44),—not merely τὸ ψεύδεσθαι, scil. τὸ λαλεῖν ψευδῆ: falsehood in every form is a chief characteristic of the παλαιὸς ἀνθρώπος, and, as Müller well shows, comes naturally from that selfishness which is the essence of all sin; see *Doctr. of Sin*, Vol. I. *pass.* The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zachar. viii. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς [is the change to μετὰ intentional, as better denoting 'inter-communion,' etc.?] τὸν πλησίον αὐτοῦ. For a short sermon

τοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. Ὁργίζεσθε καὶ μὴ 26  
ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ

on this text see August. *Serm.* CLXVI. Vol. v. p. 907 (ed Migne).

ὅτι ἐσμὲν κ. τ. λ.] 'because we are members one of another.' The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any analogy that may be derived from the body (Chrys.), but on the deeper truth that in being members of one another we are members of the body of Christ (Rom. xii. 5), of Him who was ἡ ἀλήθεια καὶ ἡ ζωή: see Harl. *in loc.*

26. Ὁργίζεσθε καὶ μὴ ἀμαρτάνετε] 'Be angry, and sin not.' a direct citation from Psalm iv. 5, LXX. The original words are יִרְאָה וְלֹא תִחַר, which, though appy. more correctly translated 'tremble and, &c.' (Gesén., Ewald, J. Olsh., opp. to Hengst. and Hitzig), are adduced by St Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different explanations, though nearly all become ultimately coincident. (1) The usual interpr. 'si contingat vos irasci' ('though ye be angry,' Butler, *Serm.* VIII.; still maintained by Zyro, *Stud. u. Krit.* 1841, p. 681 sq.) is founded on the union of two imperatives in Hebrew (Gen. xlii. 18, Prov. xx. 13, Gesén. *Gr.* § 127. 2), and in fact any cultivated language, to denote condition and result. This however is here inapplicable, for the solution would thus be not ὀργιζόμενοι μὴ ἀμαρ., but ἐὰν ὀργίζησθε οὐχ ἀμαρτήσετε [not -σεσθε in N.T.], which cannot be intended. (2) Winer (*Gr.* § 43. 2, p. 279) more plausibly conceives the first imper. *permissive*, the second *jussive*: comp. the version of Symm. ὀργ. ἀλλὰ μὴ ἀμαρτ. It is true indeed that a permissive imper. is

found occasionally in the N. T. (1 Cor. vii. 15, perhaps Matth. xxvi. 45), still the close union by καὶ of two imperatives of similar tense, but with a dissimilar imperatival force, is, as Meyer has observed, logically unsatisfactory. (3) The following interpr. seems the most simple: both imperatives are *jussive*; as however the second imper. is used with μὴ, its jussive force is thereby enhanced, while the affirmative command is by juxta-position so much obscured, as to be *in effect* little more than a participial member, though its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context appy. suggests (see Chrys.), which a good man not only may, but ought to feel (see Suicer, *Thesaur.* Vol. II. p. 504), and which is very different from the ὀργή forbidden in ver. 31: compare Trench, *Synon.* § 37, and on the subject of resentment generally, Butler, *Serm.* VIII., and the good note of Wordsw. *in loc.*

ὁ ἥλιος κ. τ. λ.] 'let not the sun go down on your irritation.' The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, εἴποτε προαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασόμενοι διελεύοντο. Plutarch, *de Am. Frat.* 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, μήπως ἡ νύξ πλεόν ἀνακαύσῃ τὸ πῦρ διὰ τῶν ἐνοίων Theoph. (see Suicer, *Thes.* s. v. ἥλιος, III. 2), but to the fact that the day ended with the sunlight; 'quare si quem irascentem nox occuparet, is iram retinebat in proximum diem;' Estius. τῷ παροργισμῷ]

27 ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκ-  
28

'irritation,' 'exasperation,' and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found 1 Kings xv. 30, 2 Kings xix. 3 (where it is joined with θλίψις and ἐλεγμός), ib. xxiii. 26, Nehem. ix. 18, 26, and Jerem. xxi. 5 (*Alex.*) with θυμὸς and ὀργή. The παρὰ is not merely intensive (*Mey.*), nor even indicative of a deflection from a right rule (*Wordsw.*), but probably points to the irritating circumstance or object which provoked the ὀργή: comp. παροξύνω, and Rost u. Palm, *Lex.* s. v. iv. 1, Vol. II. p. 670.

The article before παροργισμῷ is omitted by *Lachm.* with ABN<sup>1</sup>; al.,—but appy. without fully sufficient grounds, as the external authority is not strong, and as the omission may be accounted for as a correction suggested both by the frequent disappearance of the art. after a prep. and by the apparently sufficient definiteness of the ὑμῶν.

27. μηδέ] 'nor yet;' 'also do not;' μηδὲ here serving to connect a new clause with the preceding (*Jelf, Gr.* § 776), on the principle that δὲ in negative sentences has often practically much of the conjunctive force which καὶ has in affirmative sentences; see *Wex, Antig.* Vol. II. p. 157. It must surely however be very incorrect to say that the clauses 'are closely connected, and that μηδὲ indicates this sequence' (*Eadie*); there is a connexion between the clauses, and μηδὲ has practically a conjunctive force (per enumerationem), but it is always of such a nature as δὲ would lead us to expect, 'sequentia adjungit prioribus, non apte connexa, sed potius fortuito concursu accedentia,' *Klotz, Devar.* Vol. II. p. 707; see esp. *Franke, de*

*Part. Neg.* Part II. 2, p. 6. On the most appropriate translation of μη... μηδέ, see notes on 1 Thess. ii. 3 (*Transl.*).

The reading μήτε [*Rec.* with a few mss.; *Chrys.* (1), *Theod.*] seems clearly to be rejected (opp. to *Matth.*), not only on critical, but even on grammatical grounds, as the position of μη in the previous clause shows that it cannot be regarded as equivalent to μήτε, which supposition, or the strictest union of the clauses (*Franke*, § 25, p. 27), can alone justify the abnormal sequence: see *Winer, Gr.* § 55. 6, p. 433, *Klotz, Devar.* Vol. II. p. 709.

δίδοτε τόπον] 'give room,' 'ne detis viam' (*Jenot*), *Æth.*; scil. 'give no room or opportunity to the Evil One to be active and operative;' comp. *Rom.* xii. 19, and see *exx.* of this use of τόπον δίδοναι in *Wetst. Rom. l. c.*, and *Loesner, Obs.* p. 263.

τῷ διαβόλῳ] 'to the Devil' (ch. vi. 11); the constant and regular meaning of ὁ διάβ. (subst.) in the N. T., not excluding *John* vi. 70, and 1 *Tim.* iii. 6; see esp. *Stier, Red. Jesu*, Vol. IV. p. 345. It is obvious that Σαρανᾶς (*Æth.*) is more a personal appellation; ὁ διάβ., (الْكَافُرُ) [*calumniatori*] (*Syr.*) a

name derived from the fearful nature and, so to say, office of the Evil One; the usage however of the N. T. writers is by no means uniform. *St John* (in *Gosp.* and *Epp.*) once only uses the former; *St Mark* never the latter; *St Paul* more frequently the former, the latter being only found in this and the pastoral *Epp.* (and once in *Heb.*). The former is not found in the Catholic Epistles. The subject deserves fuller investigation. On the nature of this Evil Spirit generally, see the

ἐτι κλεπτέτω, μᾶλλον δὲ κοπιᾶτω ἐργαζόμενος ταῖς  
ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν

28. ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (a) That in the text with ADE FGN<sup>1</sup>; 37. al. 6; Vulg., Clarom., Goth., Copt., Sahid., Æth., Arm.; Bas., Naz., al.; Hier., al. (*Lachm.*, *Tisch.* ed. 1, *Rück.*, *Wordsw.*): (b) τὸ ἀγ. ταῖς ἰδ. χερ. with K; 10 mss.; Syr.-Phil.; Theod.: (c) ταῖς χερ. τὸ ἀγ. with BN<sup>4</sup>; Amit.; Ambrosiaster (*Meyer*): (d) τὸ ἀγ. τ. χερ. with L; great majority of mss.; Slav.; Chrys., Dam., Theoph., (Ecum. (*Rec.*, *Griesb.*, *Scholz*, *Tisch.* ed. 2 and 7, *Alf.*). Harless and Olshausen (see Mill, *Prolegom.* p. 168) favour a fifth and shorter reading ταῖς χερ., after Tertull. *de Resurr.* 45, urging the probability of ἰδ. being interpolated from 1 Cor. iv. 12, and τὸ ἀγ. from Gal. vi. 10. It will be seen however that Gal. vi. 10 contains no such allusion to manual labour as might have suggested a reference to it; and if ἰδίαις (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. As it seems then more likely that ἰδίαις was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12, we retain (a) as not improbable on internal grounds, and as supported by a clear preponderance of external evidence.

curious and learned work of Mayer, *Historia Diaboli* (ed. 2, Tubing. 1780), and in ref. to the question of his real personal nature, the sound remarks on p. 130 sq.; comp. notes on 1 Thess. ii. 18.

28. 'Ο κλέπτων] 'He who steals, the stealer;' not imperf. 'qui furabatur,' Vulg., Clarom., nor for ὁ κλέψας, but a participial substantive; see Winer, *Gr.* § 45. 7, p. 316, and notes on Gal. i. 23. All attempts to dilute the proper force of this word are wholly untenable; ὁ κλέπτων (not ὁ κλέπτῃς on the one hand, nor ὁ κλέψας on the other) points to 'the thievish character' (qui furatur, Copt.), whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism: see the curious and valuable work of Pfanner, *Theol. Gentilis*, xi. 25, p. 336. For a sermon on this text, see Sherlock, *Serm.*

xxxvii. Vol. II. p. 227 (ed. Hughes).

μᾶλλον δε] 'but (on the contrary) rather;' οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἀμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν. Theoph.; see also Kühner, *Xen. Mem.* III. 13. 6, and notes on Gal. iv. 9, where however the corrective force is more strongly marked.

ταῖς ἰδίαις χερσίν] 'with his own hands.' The pronominal adjective ἰδῖος (Donalds. *Crat.* § 139), like οἰκεῖος in the Byzantine writers, and 'proprius' in later Latin (see Krebs, *Antibarb.* p. 646), appears sometimes in the N. T. to be nearly pleonastic (see exx. in Winer, *Gr.* § 22. 7, p. 139); here however an intentional force appears to lie in the use of the word. The thievish man lives by the labours and hands of others: he is now himself to labour, and with his own hands—those very hands that robbed others (Beng.)—to work, not at τὸ κακόν, but at τὸ ἀγαθόν: see Rück. *in loc.*

29 ἔχοντι. Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς

τὸ ἀγαθόν] 'that which is good,' that which belongs to the category of what is good and honest, 'τὸν δίκαιον πορισμὸν,' Schol. ap. Cram. *Caten.*: 'τὸ ἀγαθ. antitheton ad furtum, prius manu piceatâ male commissum;' Beng. There may perhaps be also involved in τὸ ἀγ. the notion of what is beneficial instead of detrimental to others; comp. notes on *Gal.* vi. 10.

ἵνα κ.τ.λ.] 'in order that he may have,'—not merely 'what is enough for his own wants,' but 'to give to him that needeth,' the true specific object of all Christian labour (Olsh.); comp. Schoettg. *Hor. Hebr.* Vol. I. p. 778.

29. Πᾶς...μή] The negation must be joined with the verb; what is commanded is the non-utterance of every λόγος σαπρὸς. On this Hebraistic structure, see Winer, *Gr.* § 26. 1, p. 155, and notes on *Gal.* ii. 16.

λόγος σαπρὸς] 'corrupt, worthless speech,' 'sermo malus,' Vulg., Clarom., Copt., sim. Goth.,—not necessarily 'filthy,' Hows. (comp. Bp. Taylor, *Serm.* xxi., though he also admits the more general meaning), as this is specially forbidden in ch. v. 4, nor again quite so strong as 'detestabilis,' Syr., but rather 'pravus,' Æth., esp. in ref. to whatever is profitless and unedifying (Chrys.), *e. g.* αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία, καὶ τὰ τοῦτοις προσόμοια. Theod. The exact shade of meaning will always be best determined by the context. Here σαπρὸς is clearly opposed, not τῷ δίδοντι χάριν (Kypke, *Obs.* Vol. II. p. 298), but to ἀγαθὸς πρὸς οἰκοδ. τῆς χρείας: Wetst. cites Arrian, *Epict.* II. 15, ὑγιὲς opp. to σαπρὸν καὶ καταπίπτον. On the general metaphorical use, see Lobeck,

*Phrym.* p. 377, and the exx. collected by Kypke, *loc. cit.*

ἀγαθός] 'good,' *i. e.* 'suitable for,' *ὅπερ οἰκοδομεῖ τὸν πλησίον*, Chrys.: instances of this use of ἀγαθός with εἰς, πρὸς, and the inf., are of sufficiently common occurrence; see Rost u. Palm, *Lex.* s.v., exx. in Kypke, *Obs.* Vol. II. p. 298, and Elsner, *Obs.* Vol. II. p. 219.

πρὸς οἰκοδ. τῆς χρείας] 'for edification in respect of the need,' 'ad ædificationem opportunitatis,' Amit. ('fidei,' Vuig.). Neither the article nor the exact nature of the genitive has been sufficiently explained. It seems clear that τῆς χρείας cannot be merely 'quâ sit opus' (Erasm.), but must specify the peculiar need in question (observe *ἐλ' τις*), the χρεῖα which immediately presses, —τῆς παρούσης χρείας, (Ecum. It would seem to follow then that the gen. χρείας is not a mere gen. of quality ('seasonable edification,' Peile) nor in any way an abstr. for concr. ('those who have need,' Rückert, Olsh., comp. Eadie), nor, by inversion, for an accus. ('use of edifying,' Auth., comp. Syr.), but is simply a gen. of 'remote reference' (see Winer, *Gr.* § 30. 2, p. 169), or, as it has been termed, of 'the point of view' (comp. Scheuerl. *Synt.* § 18, p. 129)—'edifying as regards the need,' *i. e.* which satisfies the need, ἀναγκαῖον ὃν τῇ προκειμένῃ χρεῖα, as rightly paraphrased by Theoph. On the practical bearing of this passage, see esp. 4 sermons by Bp. Taylor, *Serm.* xxii.—xxv. Vol. I. p. 734 sq. (Lond. 1836), and Harless, *Ethik.* § 50, p. 261.

The reading *πλετρεως*, though found in D<sup>1</sup>E<sup>1</sup>FG; Vulg. (not Amit.), and some Latin Vv., Goth.; Eas.; Naz., al. (partially approved of by Griesb.), is still certainly to be rejected, both

χρείας, ἵνα δὴ χάριν τοῖς ἀκούουσιν· καὶ μὴ λυπεῖτε τὸ 30  
Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς  
ἡμέραν ἀπολυτρώσεως.

as inferior in external authority to *χρείας*, and as an almost self-evident correction.

δὴ χάριν] ‘may impart a blessing.’ The ambiguous term *χάρις* has been explained (a) as *χάρις Θεοῦ*, (Ecum. (who however does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts), ‘omnia salutis adminicula,’ Calv.; (b) as little more than *θυμηδία*; scil. ἵνα φανῇ δεκτὸς τοῖς ἀκούουσι, Theod., ‘ut invenietis gratiam,’ Æth.-Pol., comp. Kypke, *Obs.* Vol. II. p. 298,—but remove the ref. to Eur. *Suppl.* 414, which is not in point; (c) as retaining its simple and regular meaning in connexion with *διδόναι*, ‘favour, benefit’ (Harl., Olsh., Mey.). Of these (c) is much the most probable (see Exod. iii. 21, Psalm lxxxiv. 12, and perhaps James iv. 6, 1 Pet. v. 5): still, as *χάρις* has so notably changed its meaning in the N.T., it seems uncritical, even in this phrase, to deny the reference of *χάρις* to a *spiritual* ‘benefit;’ see Stier *in loc.* The most exact transl. then here is ‘blessing’ (‘minister grace,’ Auth., is ambiguous), as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

30. καὶ μὴ λυπεῖτε κ. τ. λ.] ‘and grieve not the Holy Spirit of God;’ not a new, unconnected exhortation (*Lachm.*), but a continued warning against the use of *πᾶς λόγος σαπρὸς* by showing its fearful results; ἐὰν εἰπῇς ῥήμα σαπρὸν καὶ ἀνάνιον τοῦ Χριστιανοῦ στόματος, οὐκ ἄνθρωπον ἐλύπησας ἀλλὰ τὸ Πν. τοῦ Θεοῦ· Theoph. The tacit assumption clearly is that the Spirit dwelt within them (see Basil,

*Spir. Sanct.* XIX. 50, Hermas, *Past.* Mand. 10), and that too, as the solemn and emphatic title τὸ Πν. τὸ ἅγιον τοῦ Θεοῦ and the peculiar term *λυπεῖτε* further suggest, in His true holy *personality*; comp. Pearson, *Creed*, Art. VIII. Vol. I. p. 366 (ed. Burt.), and for an excellent sermon on this text, see Andrewes, *Serm.* VI. Vol. III. p. 201 sq. (A.-C. Libr.): see also a very good practical sermon by Bp. Hall, *Serm.* xxxvi. Vol. v. p. 489 sq. (Talboys).

ἐν ᾧ ἐσφραγίσθητε] ‘in whom ye were sealed,’—not ‘quo,’ (Goth., Arm. (comp. ‘per quem,’ Beza), but ‘in quo,’ Vulg., Clarom., ‘in whom, as the holy sphere and element of the sealing.’ This clause seems intended to enhance still more the warning by an appeal to the blessings they had received from the Holy Spirit; εἴτα καὶ ἡ προσθήκη τῆς εὐεργεσίας, ἵνα μείζων γένηται ἡ κατηγορία· Chrys. It does not then seem that there is here any reminiscence of Isaiah lxiii. 10, *παρώξυναν τὸ Πν. τὸ ἅγ. αὐτοῦ* (cited by Harl.), which would have given the warning a different tone. For the explanation of these words, see notes on ch. i. 13; and for the doctrinal applications, Hammond *in loc.*, and Petav. *de Trin.* VIII. 5. 3, Vol. II. p. 823 sq. For some comments on this clause, see Andrewes, *Serm.* VI. previously cited, and another serm. by Bp. Hall, *Serm.* xxxvii. Vol. v. p. 504 (Talboys).

εἰς ἡμέραν ἀπολυτρώσεως] ‘for the day of redemption,’ for the day on which the redemption will be fully realized: see exx. of this use of the gen. in definitions of *time* in Winer, *Gr.* § 30. 2, p. 169. On the meaning of ἀπολύτρωσις, see notes on



31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ  
32 βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ· γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαρίζόμενοι ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

ch. i. 14, and on 'final perseverance,' of which Eadie here finds an affirmation (comp. Cocc. *in loc.*), see Thordike, *Cov. of Grace*, ch. xxxi. Vol. III. p. 615 sq. (A.-C. Libr.).

31. Πᾶσα πικρία] 'All bitterness,' i.e. 'every form of it' (see notes on ch. i. 8), and that not merely as shown in expressions, 'sermo mordax,' but, as the context suggests, in feeling and disposition (see Acts viii. 23, Heb. xii. 15), πικρία marking the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύθυμος ἐστὶ καὶ οὐδέποτε ἀνίστησιν τὴν ψυχὴν, ἀεὶ σύννοος ὢν καὶ σκυθρωπός. Chrys. The contrast is not merely γλυκύτης (comp. Orig. *Cat.*), but χρηστότης: see Wetst. on Rom. iii. 14, and for an able sermon on this text (the obligations and advantages of good-will), Whichcote, *Serm. lxxxii.* Vol. IV. p. 198 sq.

θυμὸς καὶ ὀργή] 'wrath and anger,' the emanations from, and products of the πικρία; ῥίζα θυμοῦ καὶ ὀργῆς πικρία. Chrys. With regard to the distinction between these two words, it may be observed that θυμὸς is properly the agitation and commotion to which πικρία gives rise (ἡ ἐναρξομένη ἐπὶ τινα γενέσθαι ὀργή. Orig. *Cat.*; comp. Diog. Laert. vii. i. 63. 114), ὀργή the more settled habit of the mind (ἡ ἐτοίμη καὶ ἐνεργητικὴ πρὸς τὴν τιμωρίαν τοῦ ἡδικομένου νομιζόμενου, Orig. *id.*); see Tittm. *Synon.* p. 132, Trench, *Synon.* § 37, and notes on Gal. v. 20. κραυγὴ καὶ βλασφημία] 'clamour and evil speaking,' outward manifestations of the foregoing vices; ἵππος γὰρ ἐστὶν ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργήν. Chrys. The distinction

between the two words is sufficiently obvious. Κραυγὴ is the cry of strife ('in quem erumpunt homines irati,' Est.); βλασφημία, a more enduring manifestation of inward anger, that shows itself in reviling,—not, in the present case, God, but our brethren, (λοιδορίαί, Chrys.); it has thus nearly the same relation to κραυγὴ that ὀργή has to θυμὸς: see Col. iii. 8, 1 Tim. vi. 4, and comp. Rom. iii. 8, Tit. iii. 2. For a good practical sermon against evil speaking see Barrow, *Serm. xvi.* Vol. I. p. 447.

κακία] 'malice,' the genus to which all the above-mentioned vices belong, or rather the active principle to which they are all due (comp. μετὰ πλοτ. ch. vi. 23, and notes), i.e. uncharitableness in all its forms, 'animi pravitas, humanitati et æquitati opposita,' Calv.; comp. Rom. i. 29, Col. iii. 8, and on the difference between this word and πορνεία (its outcoming and manifestation), see Trench, *Synon.* § 11.

32. γίνεσθε δε] 'but become ye,' contrasted exhortation: not 'be ye,' Auth., Alf., but 'vairpaiduh' [fiatis] Goth.,—there were evil elements among them that were yet to be taken away; see ch. v. 1. Lachm. omits δε with B; 4 mss.; Clem., Dam., al.; but this omission as well as the variation οὖν [D<sup>1</sup>FG; 2 mss.; Clarom., Sang., Boern.] seems due to a corrector who did not perceive the antithesis between the commands in the two verses.

χρηστοί, εὖσπλαγχοι] 'kind, tender-hearted.' On the former of these words ('sweet in disposition'), comp. notes on Gal. v. 22, and Tittmann, *Synon.* p. 140.

Strive then to imitate God, and, like Christ, to walk in love.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα V.

The latter *εὐσπλαγχνος* occurs Orat. Manass. 6, 1 Pet. iii. 8, and designates the exhibition of that *merciful* feeling of which the *σπλάγχνα* were the imaginary seat; comp. Col. iii. 12, and notes *in loc.*; for additional exx., see Polyc. *Phil.* 5, 6, Clem. Rom. *Cor.* i. 54, *Test. XII. Patr.* p. 537. The substantive *εὐσπλαγχνία* is found in classical Greek, in the sense of 'good heart,' 'courage' (comp. Eurip. *Rhesus*, 192), and also in the primary and medical sense (comp. Hippocr. 89, ed. Foes.), but the adjective appears to be rare.

*χαριζόμενοι ἑαυτοῖς* ['forgiving each other;'] participle of concomitant act, specifying the *manner* in which the *χρηστότης* and *εὐσπλαγχνία* were to be manifested; comp. Col. iii. 13 and notes *in loc.* Origen (*Caten.*) calls attention to *ἑαυτοῖς* as involving the idea that what was done to another was really done to themselves; it is however doubtful whether this can be maintained; see notes on *Col. l.c.*, and for exx. of the use of *ἑαυτοῖς* for the personal pronoun, Jelf, *Gr.* § 54. 2.

• *καθὼς καὶ ὁ Θεός* ['even as God,'] 'as God also;'] *καθὼς* (as in ch. i. 4) having a slightly argumentative force, while *καὶ* introduces a tacit comparison; see Klotz, *Devar.* Vol. II. p. 635 sq., and notes on *Phil.* iv. 12. The two combined do not then simply compare, but argue from an example (Harl.),—*τὸν Θεὸν παράδειξις ὑπόδειγμα*, Theoph.; comp. ch. v. 2, 25, 29.

*ἐν Χριστῷ* ['in Christ,'] not 'for Christ's sake,' Auth., nor 'per Christum,' Calv., but 'in Him,' *i.e.* in giving Him to be a propitiation for our sins, *μετὰ τοῦ κινδύνου τοῦ υἱοῦ αὐτοῦ καὶ τῆς σφαγῆς αὐτοῦ*. Theoph.; comp. 2 Cor. v. 19. *ἐχαρ. ὁμῶν*] The context seems clearly to show that the meaning of *χαριζό-*

*μενοι* (and hence of *ἐχαρίσατο*) is not 'donantes,' Vulg., Clarom., 'largientes, libenter dantes,' Erasim. (comp. Orig. l. ap. *Cat.*), but 'condonantes,' Copt., Syr., Goth., *συγγνωμικοί*, Chrys.: they were not only to be *χρηστοί* and *εὐσπλαγχνοί*, but also merciful and forgiving, following the example of Him who 'præbuit se benignum, misericordem,—condonantem;'] Beng.

The reading is doubtful: *Lachm.* reads *ἡμῶν* with B<sup>2</sup>DEKL; 25 mss.; Amit., Syr. (both), al.; Orig. *Cat.*, Chrys. (Comm.), Theod., al.,—but scarcely on sufficient authority, as the pronoun of the first person might have been probably suggested by the *ἡμᾶς* in ch. v. 2; see crit. note *in loc.*

CHAPTER V. 1. Γίνεσθε οὖν κ.τ.λ.] 'Become then followers (imitators) of God;'] resumption of the previous *γίνεσθε*, ch. iv. 32, the *οὖν* deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connection of these verses, referring *οὖν* to the whole foregoing subject, the new man in Christ. In this latter case, *οὖν* would have more of what has been called its *reflexive* force ('lectorem revocat ad id ipsum quod nunc agitur,' Klotz, *Devar.* Vol. II. p. 717); that it is here however rather *collective* ('ad ea quæ antea revera posita sunt lectorem revocat,' Klotz, *ib.*) seems much more probable; comp. Hartung, *Partik. οὖν*, 3. 5, Vol. II. p. 22.

*ἀγαπητά*] 'beloved;'] not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' The reason is given by (Ecum., who however does not appear to have felt the full force of the word; *τοῖς γὰρ τοιοῦτοις (ἀγαπητοῖς) ἐξ ἀνάγκης τινὸς ἡ μίμησις*. The *ἀνάγκη* consisted in the fact of God having loved them;

2 ἀγαπητά· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὄσμην εὐωδίας.

2. ἡμᾶς] *Tisch.* (ed. 2 and 7) reads ὑμᾶς with ABN<sup>1</sup>; 37. 73. 116, &c.; Sah., Æth. (both); Clem. (2), Theoph., al. The text is supported by DEFGK L<sup>84</sup>; most mss. and Vv.; Chrys., Theod., Lat. Fathers.

ὑπ. ἡμῶν] Here *Tisch.* (ed. 2 and 7) reads ὑμῶν, which is supported by B; 37. 73. 116; Sah., Æth. (both); but without sufficient reason, as it is plainly a conformation to the preceding ὑμᾶς.

love must be returned by love; and in love alone can man imitate God: see 1 John iv. 10. and comp. Charnock, *Attrib.* p. 618 (Bohn). For two practical sermons on this text, see Farin- don, *Serm.* LXXXVII. (two parts), Vol. III. p. 494 sq. (ed. Jackson).

2. καὶ περιπ. ἐν ἀγάπῃ] ‘and walk in love;’ continuation of the foregoing precept, καὶ serving to append closely a specification of that in which the imitation of God must consist.

καθὼς καὶ ὁ Χρ. κ.τ.λ.] ‘even as Christ also loved,’—not ‘has loved;’ the pure aoristic sense is more appropriate and more in accordance with the historic aor. which follows.

καὶ παρέδωκεν ἑαυτ. ] ‘and gave up Himself;’ specification of that wherein (‘non tantum ut Deus sed etiam ut homo,’ Est.) this love was pre-eminently shown, καὶ having a slightly *explanatory* force; see Gal. ii. 20, and comp. notes on Phil. iv. 12. The supplementary idea to παρέδ. must surely be εἰς θάνατον (Harl.), as in every case where παραδ. is used by St Paul in ref. to Christ, εἰς θάν. or some similar idea seems naturally included in the verb: see esp. Rom. iv. 25, where παρεδόθη is followed by ἡγέρθη, and comp. Rom. viii. 32, Gal. ii. 20, Eph. v. 25. For a sound and clear sermon on this text (Christ’s sacrifice of Himself), see Waterl. *Serm.* XXXI. Vol. v. p. 737 q.

ὑπὲρ ἡμῶν] ‘for us,’—

and also, as the context indisputably shows, ‘in our stead;’ on the meaning of ὑπὲρ in this connexion, see Usteri, *Lehrb.* II. 1. 1, p. 115 sq., and notes on Gal. iii. 13, comp. i. 4.

προσφορὰν καὶ θυσίαν] ‘an offering and sacrifice;’ not ‘a sacrifice offered up,’ θυσίαν προσφερομένην, Conyb.,—a mode of translation ever precarious and insufficient. It may be doubtful whether θυσ. and προσφ. are intended to specify respectively *bloody* and *unbloody* sacrifices, for προσφ. is elsewhere used in ref. to bloody (Heb. x. 10), and θυσ. to unbloody offerings (comp. Heb. xiii. 15, 16), and further, the rough definition that θυσία implies ‘the slaying of a victim’ (Eadie) is by no means of universal application; see esp. John Johnson, *Unbl. Sacr.* I. 1, p. 73 sq. (A.-C. Libr.). Equally doubtful, esp. in reference to Christ, is the definition that a θυσία is a ‘προσφ. rite consumpta,’ Outram, *de Sacrif.* VIII. 1, p. 182 (ed. 1677). Still it is probable that a distinction was here intended by St Paul, and that προσφ., as the more *general* term, relates not only to the death, but to the life of obedience of our blessed Lord (comp. Heb. v. 8), His θυσία ζωσα (Rom. xii. 1); θυσία, as the more *special*, more particularly to His atoning death. On this accus., which in its apposition to the foregoing is also practically predicative, and serves to complete

Avoid fornication,  
covetousness and all  
forms of impurity,  
for on such comes  
the wrath of God.  
Ye were once in heathen darkness, but now are  
light: reprove the works of darkness, awake and arise.

Πορνεία δὲ καὶ ἀκαθαρσία πάντα ἡ 3  
πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς

the notion of the verb, see Madvig, *Synt.* § 24.

τῷ Θεῷ is commonly explained either (a) as the ordinary transmissive dative, sc. *παρέδ.* τῷ Θεῷ (Mey.; so appy. J. Johns. Vol. I. p. 161), or (b) as a dat. of limitation to *ἐς ὅσμ.* answering to the Heb. הַיְהִיָּה לְיַחֲזִיק (Stier). As however the meaning of *παρέδωκεν* (see above) and the distance of the dat. (De W. compares Rom. xii. 1, but there τῷ Θεῷ is not joined with the verb) do not harmonize with the former, and the prominent position of τῷ Θεῷ is difficult to be explained on the latter hypothesis, it seems more simple to regard τῷ Θεῷ as an ethical dative or dat. *commodi* appended to the two substantives; so Beng. and appy., by their studied adherence to the order of the original, all the ancient Vv.; see Scheuerl. *Synt.* § 23. 1, p. 186.

*ἐς ὅσμ. εὐωδίας*] 'for, sc. to become, a savour of sweet smell;' sc. *α. θυσία εὐπρόσδεκτος*, Chrys.; see Phil. iv. 18, Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the *Racov. Catech.* (§ 8) have correctly explained the constr., but have erroneously asserted that these words ('quæ de pacificis creberrime, de expiatoriis autem vix uspiam usurpantur,'—but see Deyling, *Obs.* Vol. I. p. 315, No. 65) do not represent Christ's death as an expiatory sacrifice; comp. even Ust. *Lehrb.* II. 1. 1, p. 113. To this, without needlessly pressing *ὑπέρ*, we may simply say with Waterland, that the contrary 'is as plain from the N. T. as words can make it,' and that St Paul's perpetual teaching is that Christ's death was 'a true and proper expiatory

sacrifice for the sins of mankind;' see proof texts, Vol. IV. p. 513, and esp. Jackson, *Creed*, Book IX. 55, Vol. IX. p. 589 sq. (Oxf. 1844).

The nature of the gen. *εὐωδίας* is rightly explained by Wordsw. as that of the characterizing quality; see notes on Phil. iv. 18, and comp. Winer, *Gr.* § 34. 3. b, note, p. 212.

3. Πορνεία 84] 'But fornication;' gentle transition to another portion of the exhortation, with a resumption of the negative and prohibitive form of address (ch. iv. 31): the δὲ being mainly μεταβατικόν (see on Gal. i. 11), though perhaps not without some slight indication of contrast to what has preceded. On the Apostle's constant and emphatic condemnation of the deadly sin of *πορνεία*, as one of the things which the old Pagan world deemed ἀδιάρθοι, comp. Mey. on Acts xv. 20.

πάντα] 'of every kind:' placed rightly after ἀκαθαρσία by Tisch. with AB<sup>8</sup>; mas.; Copt., al. On the use of *πᾶς* with abstract nouns compare notes on ch. i. 8.

ἡ πλεονεξία] 'or covetousness;' the ἡ is not explanatory (Heins. *Exercit.* p. 467), but has its full and proper *disjunctive* force, serving to distinguish *πλεον.* from more special sins of the flesh; see notes on ch. iv. 19.

μὴδὲ ὀνομαζέσθω] 'let it not be even named,'—not, 'ut facta' (Beng. 1), a meaning which *ὀνομαζ.* will scarcely justify; but, 'let it not be even mentioned by name' (Beng. 2), *οἱ γὰρ λόγοι τῶν πραγμάτων εἰσιν ὁδοί* Chrys.; see ver. 12, and comp. Psalm xvi. 4. Meyer cites Dio Chrys. 360 b, *σπᾶσαι δὲ οὐδὲ ὀνομάζω αἷον παρ' ὑμῖν. καθὼς πρόπει ἀγίοις* 'as becometh

## 4 πρέπει ἀγίοις, καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτρα-

*saints*,—sc. thus to avoid all mention even by name of these sins; ἰκανῶς τὸ μυσαρὸν τῶν εἰρημένων ὑπέδειξε, καὶ αὐτὰς αὐτῶν προσηγορίας τῆς μῆμης ἐξορίσαι κελεύσας Theod.

4. καὶ αἰσχρότης] ‘and filthiness,’ not merely in words (Æth., Theoph., Æcum.), which would be αἰσχρολογία (Col. iii. 8), but, as the abstract form suggests, τὸ αἰσχρόν, whether actively exhibited or passively approved, in word, gesture, or deed. The context obviously limits its reference to ἀκαθ. and sins of the flesh; αἰσχρότης δὲ τίς ἐστιν καθ’ ἑκαστον εἶδος ἀκολασίας Orig. Cat. Lachm. reads ἢ αἰσχρο. ἢ μωρολ. with AD<sup>1</sup>E<sup>1</sup>FG; 4 mss.; Clarom., Vulg., Sahid.; Bas., al. (Mey), but in opp. to good external authority [BD<sup>3</sup>E<sup>3</sup>KL<sup>3</sup>; nearly all mss.; Syr., Copt., Æth. (both), al.; Clem., Chrys., al.], and to the internal probability of a conformation to the following ἢ: N<sup>1</sup> reads καὶ αἰσχρο. ἢ μωρολ. μωρολογία] ‘foolish talking,’ stultiloquium, Vulg., Clarom.,

سَمْعَانُ: كَلِمَاتُ [sermones stultitiæ] Syr.; αὐτὰ λέγόμε. in the N. T., of which the exact meaning must be defined by the context. Of the two definitions of Origen, the first, ἡ ἀσκουμένη ὑπὸ τῶν μωρολόγων καὶ γελωτοποιῶν, is too lax; the second, τὸ μωρὸν εἶναι ἐν τοῖς δογματιζομένοις, too restrictive. The terms with which it stands in connexion may at first sight appear to preclude any idea of positive profanity (comp. Calv.); however Trench is probably right in here superadding to the ordinary meaning of idle, aimless, and foolish talk, a reference to that sin and vanity of spirit which the talk of fools is certain to bewray; see *Synon.* § 34, and Wordsw. in loc. εὐτραπελία]

‘jesting,’ ‘wittiness.’ a second ἀπαξ λεγόμε. ἐνθα γέλως δκαιρος ἐκεῖ ἡ εὐτραπελία Chrys. The word, as its derivation suggests, properly means *versatility*, whether in motion, manners, or talk (Dissem. Pind. *Pyth.* i. 93); from which a more unfavourable signification, ‘polished jesting’ (εὐτράπελος, ὁ δυνάμενος σκῶψαι ἐμμελῶς Aristot. *Moral.* i. 31), ‘use of witty equivoque’ (‘ingenio nititur,’ Beng.), is easily and naturally derived: see Trench, *Synon.* § 34, and the excellent sermon by Barrow on this text, *Serm.* xiv. Vol. i. p. 383 sq. The disjunctive ἢ (surely not ‘conjunctive,’ Bp. Taylor, *Serm.* xxiii.) marks it as a different vice to μωρολ., and thus appy. as not only a sin of the tongue (Trench), but as including the evil ‘urbanitas’ (in manners or words) of the witty, godless, man of the world. The practical application may be found in Taylor, *Serm.* xxiii. (Gold. Grove), and esp. in the latter part of Chrys. *Hom.* xvii. τὰ οὐκ ἀνήκοντα]

‘things which are not convenient,’ in apposition to the last two words, to both of which εὐχαρ., as denoting oral expression yet implying inward feeling, forms a clear contrast. It is instructive to compare Rom. i. 28, τὰ μὴ καθήκοντα: there the subjective denial seems appropriately introduced (‘facere quæ, si quæ, essent indecora,’ Winer, *Gr.* § 59. 4, p. 564, ed. 5); here is a plain objective fact that such things οὐκ ἀνήκεν. The reading δ οὐκ ἀνήκεν is found in AB<sup>3</sup>; 3 mss.; Clem., al. (Lachm.), and has considerable claims to attention, though appy. not quite sufficient to justify its being placed in the text. On the use of οὐ and μὴ with participles, see Gayler, *Partic. Neg.* p. 287, but observe the caution suggested in notes on

πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. τοῦτο 5  
γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ  
πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν  
ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. μηδεὶς ὑμᾶς 6

1 *Thess.* ii. 15, iii. 1. εὐχαρι-  
στία] 'giving of thanks:' see Trench,  
*Synon.* Part II. § 1. The meaning  
of this word adopted by Hammond,  
several of the older, and some later  
expositors, 'edifying discourse,' 'de-  
voutness,' cannot be justified by St  
Paul's use either of the verb or  
the subst.; comp. Petav. *Dissert.*  
*Eccl.* ii. 10. 4, 5, and on the  
true force of the ethical connexion,  
see Harl. *Ethik.* § 32. a. On the  
duty generally, so frequently incul-  
cated by St Paul, see notes and reff.  
on *Phil.* iv. 6, and on *Col.* iii. 15.  
The verb here omitted 'per brachy-  
logiam' (Jelf, *Gr.* § 895) is differently  
supplied; perhaps γινέσθω ἐν ὑμῖν is  
the supplement most natural, ἀνήκει  
(Beng.) that least so.

5. τοῦτο γὰρ ἴστε γινώσκ.] 'For  
this ye know, being aware, or as ye are  
aware;' confirmation of the preceding  
prohibitions by an appeal to their own  
knowledge of the judgment against  
those who practise them. It is scarcely  
critically exact to connect this with  
the Hebraistic (but comp. also Jelf,  
*Gr.* § 705. 3) mode of expression, γινώ-  
σκων γνώσῃ, Gen. xv. 13, 'thou shalt  
know full well,' &c. (Stier), as ἴστε  
and γινώσκ. are not portions of the  
same verb. The part. must be joined  
more immediately with ὅτι, and seems  
used with a slightly causal force which  
serves to elucidate and justify the ap-  
peal; see Winer, *Gr.* § 45. 8, p. 318.  
Whether ἴστε be taken as imperative  
or indicative must be left to individual  
judgment. The former interpr. is  
adopted by Vulg., Clarom., Arm.  
(comp.,—but with different reading,

Syr., Æth.), and by some Ff., e.g.  
appy. Clem. Alex. (*Pædag.* iii. 4),  
but seems scarcely so impressive as  
the latter (Copt.), and somewhat tends  
to diminish the force of the now iso-  
lated and emphatic imperative in ver.  
6; comp. Alf. *in loc.* The reading  
ἴστε γιν. (*Rec.*) is supported by D<sup>8</sup>  
EKL; mss.; Syr. (both), al.; Theod.,  
Dam., but is altogether inferior to  
ἴστε in external authority [ABD<sup>1</sup>FGN;  
30 mss.; Vulg., Clarom., Copt., al.;  
Clem., al.], and is rightly rejected by  
nearly all recent editors.

πᾶς... οὐκ] On this Hebraistic mode of ex-  
pression, see notes on ch. iv. 29.

ὅς ἐστιν refers immediately to πλεο-  
νέκτης, not to the three preceding sub-  
stantives: comp. Col. iii. 5, τὴν πλεο-  
νεξίαν ἣτις ἐστιν εἰδωλολατρεία. Co-  
vetousness is truly a definite form of  
idolatry, it is the worship of Mammon  
(Matth. vi. 24) instead of God; comp.  
Theod. To this therefore, rather than  
to the other sins, which are veritable  
but more subtle forms of the same sin,  
the Apostle gives the above specific  
designation. The passages adduced  
by Wetst. and Schoettg. illustrate the  
form of expression, but nothing more.  
The reading ὅ is found in BN; 3.  
67<sup>88</sup>, al.; Cyr. (*Lachm.*, Alf.), and,  
followed by εἰδωλολατρεία, in FG;  
Vulg.: as the less obvious reading it  
deserves notice.

οὐκ ἔχ. κληρ.]  
'hath no inheritance;' a weighty pre-  
sent, involving an indirect reference to  
the eternal and enduring principles by  
which God governs the world,—not so  
much 'has no inheritance, and shall  
have none' (Eadie), as 'has...and can  
have none;' comp. ver. 6, and Col.

ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργή

iii. 6, δι' ἧς ἔρχεται ἡ ὀργή τοῦ Θεοῦ: see Winer, *Gr.* § 40. 2, p. 237. τοῦ Χρ. καὶ Θε. 'of Christ and God,'—not 'of God,' Auth. This is the first decided instance (the reading being doubtful in Acts xx. 28) adduced by Granville Sharp to prove that the same Person in Scripture is called Christ and God, see Middleton, *Greek Art.* p. 362 sq. (ed. Rose), and ch. III. 4. 2, p. 57 sq. When however we maturely weigh the context, in which no dogmatic assertions relative to Christ find a place (as in Tit. ii. 13, 14),—when we recall the frequent use of Θεός without an article, even where it might have been expected (compare Winer, *Gr.* § 19. 1, p. 110),—and lastly, when we observe that the presence of the art. τοῦ Θεοῦ would really have even suggested a thought of subordination (as if it were necessary to specify that the kingdom of Christ was also the kingdom of God,—the inadvertence of the Auth.), we seem forced to the conviction that Sharp's rule does not apply *here*. Christ and God are united together in the closest way, and presented under a single conception (comp. Winer, *Gr.* § 19. 4, p. 116),—an indirect evidence of Christ's divinity of no slight value,—still the identity of the two substantives ('of Him who is Christ and God,' Wordsw.) cannot be safely or certainly maintained from this passage. On the meaning of the term βασιλεῖα Θεοῦ, see notes and reff. on Gal. v. 21.

6. μηδεὶς ὑμᾶς κ. τ. λ.] 'Let no one deceive you with vain words, i. e. sophistries:' emphatic warning (without any particle) against all who sought to deceive them as to the real nature of the sins condemned. It does not seem necessary to limit the regular meaning of κενός ('empty,' οὐδαμῶς

ἐπὶ τῶν ἔργων δεικνύμενοι, Chrys.,—hence 'a veritate alieni,' Kypke, *Obs.* Vol. II. p. 299), and to refer the κενοὶ λόγοι *especially* to heathen philosophers (Grot.), to Judaizers (Neand. *Planting*, Vol. I. p. 184, note, Bohn), or to Christian Antinomians (Olsk.). The Apostle generally condemns *all* apologists for vice, whoever they might be. These would of course be most commonly found among the *heathen*, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, *Influence of Heathenism*, Part IV. 2. διὰ ταῦτα γάρ]

'for on account of these sins:' confirmation of the preceding warning; it is on account of these things (obs. the emphasis on διὰ ταῦτα) that God's wrath and vengeance is directed against the perpetrators. The reference of ταῦτα is clearly to the sins above mentioned (τούτων ἕκαστον ἔδρων, Theod.); comp. Col. iii. 6, δι' ἧς, and Gal. v. 21, αὐτοῖς ὑμῖν, in reference to a foregoing list of vices. The pronoun has been referred to the ἀπάτη of the κενοὶ λόγοι (Theoph. 2), or to the ἀπάτη and the foregoing vices. The first interpr. is not *grammatically* untenable, as the plural ταῦτα may be idiomatically used to denote a single object in its different manifestations (see Bernhardt, *Synt.* VI. 8. d, p. 282, Winer, *Gr.* § 23. 5, p. 146), but, equally with the second, is open to the contextual objection that ver. 7 seems a general warning against Gentile sins, to which consequently the present verse will be more naturally referred.

ἡ ὀργὴ τοῦ Θεοῦ] 'the wrath of God;'  
certainly not to be restricted to this

τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε 7  
 συμμέτοχοι αὐτῶν. ἦτε γὰρ ποτε σκότος, 8  
 νῦν δὲ φῶς ἐν Κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε,

life, 'ordinaria Dei judicia,' Calv., but, as the solemn present (comp. *ἔχει*, ver. 5) indicates, to be extended also, and perhaps more especially, to the judgments ἐν τῇ βασ. τοῦ Χρ. καὶ Θεοῦ. τοὺς υἱοὺς τῆς ἀπειθ.] 'the sons of disobedience;' scil. in effect, τοὺς σφόδρα ἀπειθεῖς, Chrys., *ἔχοντες τὸν τῆς μητρὸς χαμακτήρα*, Orig.: see esp. notes on ch. ii. 2, and Suicer, *Thes.* Vol. II. p. 1357. The ἀπειθ. here is disobedience to the principles and practice of the Gospel; see more on ch. ii. 2.

7. μὴ οὖν γίνεσθε] 'Do not then become;,' οὖν having its full collective force (see on ver. 1), and referring to the previous statement that the wrath of God certainly does come on all such. The γίνεσθε ('nolite fieri,' Clarom.; 'nolite effici,' Vulg.,—perhaps somewhat too strongly) is not to be explained away: the Apostle does not warn them only against *being* (Alf.), but against *becoming* ('ni vairpaib,' Goth.) partakers with them, against allowing themselves to *lapse* into any of their prevailing sins and depravities. συμμέτοχοι αὐτῶν] 'partakers with them;,' not in their punishment (Holzh.), nor their punishment *and* sins (Stier), but, as the context, esp. ver. 11, obviously suggests, their sins; 'nolite similia facere;' Estius. On συμμέτοχος, see notes ch. iii. 6, and on the orthography (which has here the authority of AB<sup>1</sup>D<sup>1</sup>FGN), comp. Tisch. *Prolegom.* p. XLVII.

8. ἦτε γάρ] 'For ye WERE;,' emphatic, the time is now past, Rom. vi. 17. It is this very difference between the *past* and *present* state that confirms and proves (γάρ) the propriety

of the preceding warning; 'as that state is past, do not recur to it,—do not lapse again into a participation in vices from which you have now turned away;,' comp. note on γίνεσθε (ver. 7), of which the present verse seems tacitly confirmatory.

The assertion of Rück. that in this and several other passages in St Paul's Epp. (e.g. Rom. v. 13, vi. 17, 1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8) μὲν ought to be inserted is sufficiently refuted by Harless. The rule is simple,—if the first clause is intended to stand in connexion with and prepare the reader for the opposition in the second, μὲν is inserted; if not, not: see the excellent remarks of Klotz, *Devar.* Vol. II. p. 356 sq., Fritz. *Rom.* x. 19, Vol. II. p. 423, and notes on Gal. ii. 15.

σκότος] 'darkness;,' not merely living or abiding in it (comp. Rom. ii. 19, 1 Thess. v. 4), but themselves actual and veritable darkness; for examples of this vigorous and appropriate use of the abstract term, see Jelf, *Gr.* § 353. 1.

φῶς ἐν Κυρίῳ] 'light in the Lord;,' not διὰ τῆς θέας χάριτος, Theoph., but 'in fellowship with the Lord;,' 'extra Christum Satan omnia occupat,' Calv. The continued and corresponding use of the abstr. for concr. (see above) suitably prepares for the energetic exhortation (without οὖν) which follows. They were φῶς, not only in themselves (πεφωτισμένοι), but to others (comp. Matth. v. 14), and were to pursue their moral walk in accordance with such a state of privilege. On the use of the terms φῶς and σκότος, see Usteri, *Lehrb.* II. 1. 3, p. 229.



9 ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιο-  
 10 σύνη καὶ ἀληθείᾳ, δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ  
 11 Κυρίῳ· καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρ-

ως τέκνα φωτὸς περιπ.] 'walk as children of light,' as those who stand in nearest and truest connexion with it; see notes on ch. ii. 3. The absence of the article can hardly be pressed (Alf.), as it appears due only to that common principle of correlation, by which, if the governing noun is without the article, the governed will be equally so; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose). On the meaning of περιπατεῖν, which however must not always be too strongly pressed, see notes on *Phil.* iii. 18, and on *1 Thess.* iv. 12.

9. ὁ γὰρ κ.τ.λ.] 'for the fruit of the light;' parenthetic confirmation of the foregoing command, and incitement to follow it. Γὰρ is thus not simply explanatory (ὥσπερ ἐφερμηνεύει τί ἐστι τὸ τέκνα τοῦ φωτός· Theoph.), but, as the order seems to suggest, confirms the propriety of using the term περιπατεῖτε, and also supplies its fuller explanation; 'As children of the light walk ye, for the fruit of light is shown in a moral walk, in practical instances of ἀγαθωσύνη.' The modal participle δοκιμάζοντες (see below) is thus closely joined with περιπατεῖτε, and ver. 9 is clearly parenthetical in sense, though not fully so in form: contra Stier, who however fails to explain properly and grammatically the use of the participle.

The reading πνεύματος [*Rec.* with D<sup>3</sup>E<sup>3</sup>KL; great majority of mss.; *Syr.*-*Phil.*, al.; *Chrys.*, *Theod.*] seems clearly a gloss from *Gal.* v. 22, and is rightly rejected by nearly all recent editors.

ἐν] 'consistit in,' Beng., or, more exactly, 'continetur, ponitur in:' the

assertion that ἐν is here the 'Beth essentiae' (compare *Gesen.* § 151. 3. a) is distinctly untenable; see *Winer*, *Gr.* § 29. 3. obs. p. 166.

πάσῃ ἀγαθωσύνῃ] 'all goodness,' i.e. all forms and instances of it; see notes on ch. i. 8. On the meaning of ἀγαθ. see notes on *Gal.* v. 22. The special appositions which *Chrys.* finds in these three nouns, πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πλεονεκτοῦντας, πρὸς τὴν ψευδὴ ἡδονήν, are too limited. As *Meyer* correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true; and the ἀντιστοιχία are κακία, ἀδικία, ψεῦδος: comp. *Harl. in loc.*, and for a Sermon on this text, see *Tillotson*, *Serm.* CXLVIII. Vol. II. p. 311 (*Lond.* 1717).

10. δοκιμάζοντες] 'proving,' 'testing;' predication of manner appended to περιπατεῖτε, defining its character and distinctive features. The verb δοκιμάζειν is not 'to have a just conception of,' Peile, nor 'examinando cognitum habere,' *Borger, ad Rom.* p. 12 (cited by *Fritz*.); but in its simple and primary sense, 'to prove, to try,' the word marking the activity and experimental energy that should characterize the Christian life; see *Rom.* xii. 2, and *Fritz in loc.*, *Trench, Synon.* Part II. § 24, and notes on *Phil.* i. 10, where the meanings of this word are briefly discussed. The sense then is well expressed by *Eadie*; 'the one point of the Christian's ethical investigation is, Is it well pleasing to the Lord?' ἀρα ἀδοκίμου καὶ παιδικῆς διανοίας τὰ ἄλλα· (*Ecum.*)

11. μὴ συνκοινωνεῖτε] 'have no fellowship with,' *Auth.*—a good

ποις τοῦ σκοτούς, μᾶλλον δὲ καὶ ἐλέγχετε· τὰ γὰρ 12  
κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν·

and accurate translation; compare

ⲉⲗⲟⲗⲁⲃⲟ [commercium ha-

bentes] Syr., 'gadailans,' Goth. The version of Eadie and De W., 'take no part in,' is questionable if not erroneous, as this would imply a *genitive*; comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, Phil. iv. 14, or Rev. xviii. 4, for departing from the exact translation.

The form *συγκοῦν* is found in AB'D<sup>1</sup>FGLS; and on such evidence is appy. rightly adopted by *Tisch.* (ed. 7); see *Prolegom.* p. XLVII. τοῖς ἔργοις τοῖς δακάρπ.] 'the unfruitful works;' comp. Gal. v. 19, 22, where there is a similar opposition between *ἔργα* and *καρπός*. The comment of Jerome (cited by Harl.) is very good, 'vitia in semet ipsa finuntur et pereunt, virtutes frugibus pullulant et redundant;' see notes on *Gal.* v. 22.

μᾶλλον δὲ καὶ cannot be correctly considered as a single formula, 'yea, much more,' Eadie: μᾶλλον δὲ is corrective (see notes on *Gal.* iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, 'not only μὴ συγκ. but rather *even* ἐλέγχετε,' 'non satis abstinere est,' Beng.; comp. Fritz. *Rom.* viii. 34, Vol. II. p. 216. ἐλέγχετε] 'reprove them,' 'redarguite,' Vulg., Clarom.,—not by the passive virtual reproof of your holy lives and conversation (Peile), but, as St Paul's use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15), and still more the context, suggest,—by active and *oral* reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive

measures against them; try and raise the Gentiles to your own Christian standard;' see Olsh. *in loc.*

12. τὰ γὰρ κ.τ.λ.] 'For the things, &c.,' confirmatory reason for the command in the preceding clause. The connexion of this verse with the preceding has been differently explained. If the correct meaning of ἐλέγχ. (see above) be retained, there seems but little difficulty; γὰρ then gives the reason for the καὶ ἐλέγχετε, 'reproof is indeed necessary, for some of their sins, their secret vices for instance, are such that it is a shame even to speak of them, much less connive at them or join in them.' Harl. refers γὰρ more to μὴ συγκ.; 'do not commit these sins, for they are too bad even to mention.' This however assumes a perfect identity between τὰ ἔργ. τοῦ σκ. and τὰ κρυφῇ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μᾶλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence.

τὰ...κρυφῇ κ.τ.λ.] 'the things which are done in secret by them,' sc. by the υἱοὶ τῆς ἀπειθείας, ver. 6. There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, *Obs.* Vol. II. p. 223). The use of κρυφῇ (which obviously has here a simple, and not an ethical meaning like *σκοτός*), and its emphatic position, seem alike to show that τὰ κρυφῇ γιν. are sins, not simply identical with τὰ ἔργα τ. σκοτούς, ver. 11 (Harl.), but a *specific* class of the genus. These 'deeds done in secret' then were all those 'peccata occulta' which presented the worst features of the genus, and which, from their na-

13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται·

ture'and infamy, shunned the light of day and of judgment.

καὶ λέγειν] 'even to speak of,' 'only to mention.' This is an instance of what may be termed the *descensive* force of καί; see exx. in Hartung, *Partik. καί*, 2. 9, Vol. I. p. 136; comp. Klotz, *Devar.* Vol. II. p. 364, and notes on *Gal.* iii. 4. Elaner compares, not inappropriately, Isocr. *Demon.* p. 5, ἀποιεὶν αἰσχρόν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν.

13. τὰ δὲ πάντα] 'but all of them,' 'they all,' ܬܡܢܝܢ ܕܡܢ ܕܡܢܝܢ [illa omnia] Syr.-Phil.; continuation of the reason for the command μάλλον δὲ καὶ ἐλέγχ.—with antithetical reference to the κρυφῇ γινόμενα, δὲ retaining its proper force in the opposition it suggests to any inference that might have been deduced from ver. 12; 'it is true these deeds are done in secret, but all of them, &c.:' see Klotz, *Devar.* Vol. II. p. 363, 365. Τὰ πάντα is not 'all things,' taken generally (Rück., Alf.), but, as the antithesis between κρυφῇ and φανερ. (comp. Mark iv. 22) clearly suggests, 'all the κρυφῇ γινόμεν.,' 'haud dubie quin ea quæ occulte fiunt,' Jer.; so rightly De W. and Meyer in loc.

ἐλεγχόμενα] 'when they are reproved,'

ܕܡܢ ܕܡܢܝܢ ܕܡܢܝܢ [dum redarguntur] Syr.-Phil.; predication of manner or perhaps rather of time appended to τὰ πάντα. The absence of the art. before ἐλέγχ. distinctly precludes the translation 'quæ arguuntur' (Vulg., Clarom., Auth.,—comp. Copt.), and shows that the participle is not an epithet but a secondary predicate; see Scholef. *Hints*, p. 103.

ὑπὸ τοῦ φωτὸς φανεροῦνται] 'are made manifest by the light.' It is somewhat

difficult to decide whether these words are to be connected with the part. (Syr., Copt.), or with the finite verb (Æth., Syr.-Phil.,—appy.): a connexion with both (Scholef., comp. Stier) is an evasion, but not an explanation, of the difficulties. The following positions will perhaps serve to narrow the discussion. (a) 'Ελεγχόμενα, both in tense as well as meaning (contr. Hamm., Peile), must stand in closest reference to ἐλέγχετε: it may still be said however that the secondary meaning of the word (comp. Clem. Alex. *Protrept.* II. p. 19, ἐλέγχει τὸν Ἰακχὸν τὸ φῶς) may have suggested the metaphorical language which follows. (b) Φῶς (φῶς, φανερός) and φανερώ are closely allied terms; the one so obviously explains, elucidates, and implies the other, that the connexion of the two in the same clause seems in a high degree natural and probable. (c) Φῶς must have the same meaning in both clauses; if simply *metaphorical* in the latter clause, then also simply *metaphorical* (not *ethical*, as in τέκνα φωτὸς) in the former. (d) The voice of φανερώ must be the same in both clauses, and is certainly *passive*; the verb occurs 49 times in the N. T., and never in a middle sense; see Winer, *Gr.* § 38. 6, p. 230.

These premises being applied, it seems clear that if we adopt the first-mentioned connexion, ἐλέγχ. ὑπὸ τοῦ φωτ. (Chrys., al.), conditions (a) and (c) cannot be fully satisfied; for either ἐλέγχ. must be taken as nearly synonymous with φανερ. (De W.), or φῶς must have an ethical reference ('lux verbi,' Croc.) in the former clause which it can scarcely bear in the latter; and further, ἐλεγχόμε. will thus have a specification attached to

πάν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ λέγει Ἐγειρε 14  
ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσκει σοὶ  
ὁ Χριστός.

it, which is not in harmony with ver. 13, where the act alone is enjoined without any *special* concomitant mention of the agent. It would thus seem to be almost certain that ὑπὸ τοῦ φωτός must be joined with φανεροῦνται, which it somewhat emphatically precedes. We translate then, in accordance with (a), (b), (c), (d), as follows; 'but all things (though so κρυφῇ γυν.) when reprov'd are made manifest by the light (thus shed upon them), for everything that is made manifest is light (becomes daylight, is of the nature of light);' comp. Scholef. l. c., and Wordsw. in loc. In a word, the reasoning depends on the logical proposition which Meyer has adduced,— 'quod est in effectu (φῶς ἐστίν), id debet esse in causâ (ὑπὸ τοῦ φωτός).' That this φανέρωσις however does not necessarily imply or involve a 'mutation in melius' (Jer. comp. Wordsw.), seems clear from (c). All that is asserted is that 'whatever is illumined is light;' whether that tend to condemnation or the contrary depends upon the nature of the case, and the inward operation of the outwardly illuminating influence; see Alf. in loc.

14. δὴ] 'On which account;' since this λέγεις is so urgent and necessary a duty, and its nature such as described. On the use of δὴ, see notes on Gal. iv. 31.

λέγει] 'He saith;' scil. ὁ Θεός, according to the usual form of St Paul's quotations; see notes on ch. iv. 8, and on Gal. iii. 16. The words here quoted are not found exactly in the same form in the O. T., but certainly occur in substance in Isaiah lx. 1 sq. Meyer represents it as a quotation from an apocryphal writing which the Apostle introduces

by a lapse of memory; De W. as an application from a passage in the O. T., which he had so constantly used as at last to mistake for the original text. Alii alia. It seems much more reverent, as well as much more satisfactory, to say that St Paul, speaking under the inspiration of the Holy Spirit, is expressing in a condensed and summary form the spiritual meaning of the passage. The prophet's immediate words supply in substance the first part of the quotation, אֲנִי כִּי אֲנִי אֲנִי אֲנִי; while καὶ ἐπιφ. κ.τ.λ. is the spiritual application of the remainder of the verse, viz. וְכָבוֹד יְהוָה עָלֶיךָ וְכָבוֹד, and of the general tenor of the prophecy: see esp. Is. lx. 19, and comp. Surenhus. Bιβλ. Καταλλ. p. 588. Any attempt to explain λέγει impersonally ('one may say,' Bornem. Schol. in Luc. p. XLVIII.) is not only opposed to St Paul's constant use of λέγει, but is grammatically unsupported: φησὶ (comp. Lat. 'inquit') is so used, especially in later writers, but no instances have been adduced of a similar use of λέγει: comp. Bernhardy, *Synt.* XII. 4, p. 419.

Ἐγειρε] 'Awake,' 'Up!' This expression is now generally correctly explained: it is not an instance of an 'act. pro medio' (Porson, Eurip. *Orest.* 288), or of an ellipsis of *σεαυτὸν*, but simply a 'formula excitandi;' consult the excellent note of Fritz. *Mark* ii. 9, p. 55. The reading of the *Rec. ἔγειραι*, found only in some cursive mss., is undoubtedly a correction, and is rejected by all the best editors.

ἀνάστα] 'arise.' This shortened form occurs Acts xii. 7, and may be compared with *κατάστα*, *Mark* xv. 30, *ἀνάστα*, *Rev.* iv. 1; see Winer, *Gr.* § 14. 1, p. 73.

- 15 Βλέπετε οὖν πῶς ἀκριβῶς περιπα- Walk strictly: avoid  
 16 τεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ἐξα- excess, but be filled  
 your lips, and make melody with thankfulness in your hearts within.

καὶ ἐπιφάσει κ.τ.λ.] 'and Christ shall shine upon thee,'—obviously not in the derivative sense, 'Christus tibi propitius erit' (Bretsch.), but simply 'illucescet tanquam sol' (Beng.), 'per gratiam te illuminabit' (Est.): *ὅταν ὁ ἐγερθῇ τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφάσει αὐτῷ ὁ Χριστός, τουτέστιν, ἐπιλάμψει ὥσπερ καὶ ὁ ἥλιος τοῖς ἐξ ὕπνου ἐγερθεῖσιν*. Theoph.

15. Βλέπετε οὖν] 'Take heed then;' resumption of the preceding exhortations (ver. 8) after the digression caused by the latter part of ver. 11. It is quite unnecessary to attempt to connect this closely with the preceding verse (Harless, Eadie); this resumptive use of οὖν being by no means of rare occurrence (see Klotz, *Devar.* Vol. II. p. 718, notes on *Gal.* iii. 5), and indeed being involved in the nature of the particle, which nearly always implies *retrospective reference* rather than direct inference; see Donalds. *Gr.* § 548. 31, p. 571. It is scarcely necessary to add that βλέπετε has no reference whatever to the φῶς previously alluded to (comp. Est.), but simply implies 'take heed;' see 1 Cor. xvi. 10, Col. iv. 17 and notes in loc.

πῶς ἀκριβῶς περιπατεῖτε] 'how ye walk exactly, or with strictness,' scil. 'quomodo illud efficiatis ut provide vivatis' (πῶς τὸ ἀκριβῶς ἐργάσεσθε), Fritz. *Fritz. Opusc.* p. 208, 209, note, —where this passage is carefully investigated; see also Winer, *Gr.* § 41. 4. c. obs. p. 268, who has long since given up the assumption that the text is an abbreviated expression for βλέπετε οὖν πῶς περιπατεῖτε, δει δὲ ὑμᾶς ἀκριβῶς περιπατεῖν, though cited by Meyer (ed. 2, 1853) as retaining it. Thus then the indic. is not used for

the subj. (Grot.), which (if an admissible structure) would be 'quomodo provide vivere possitis;' nor for the future, which would be 'quomodo provide vitam sitis acturi;' but simply calls attention to that in which τὸ ἀκριβῶς περιπατεῖν finds its present manifestation, and which is specified more precisely in the clause which follows. As περιπ. appy. here implies little more than ζῆν (see Fritz. *Rom.* xiii. 12, Vol. III. p. 141, comp. notes on ver. 9), there is no necessity to depart from the literal meaning of ἀκριβῶς,—not 'caute,' Vulg., Syr., still less, 'without stumbling,' Conyb., but 'exactly,' 'accurate,' Beza, 'tanquam ad regulam et amussim,' Fritz. *Opusc.* l. c.; see Neander, *Planting*, Vol. I. p. 486 (Bohn).

μὴ ὡς ἄσοφοι κ.τ.λ.] 'to wit, not as unwise but as wise;' more exact specification of the terms of the preceding clause. It is thus not necessary to supply either περιπατοῦντες to this clause (Harl.), or περιπατῆτε to its second member (as in effect Fritz., 'sed ut homines sapientes [vitam instituatis]', loc. cit., p. 209): the clause is simply dependent on περιπατεῖτε, explaining the foregoing adverbs first on the negative and then on the affirmative side; both the strictness of their walk and the way in which that strictness was to be shown were to reflect the spirit of wise men and not of fools: comp. Gayler, *Part. Neg.* p. 63, where similar positions of the negative clause are incidentally cited.

16. ἐξαγοραζόμενοι τὸν καιρὸν] 'buying up for yourselves (making your own) the opportunity, the fitting season;' part. of manner exemplifying the wise spirit of action specified in the fore-

γοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.  
διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ 17

going member. This expression occurs twice in the N. T.; here with, and in Col. iv. 5 without an appended causal sentence: compare also Dan. ii. 8, *καιρὸν ἐξαγοράζετε* (*appy.* 'hanc opportunitatem capiat', see Schoettg. *Hor. Hebr.* Vol. I. p. 780, not 'dilationem quaeritis,' Schleusn.). The numerous and in most cases artificial explanations of this passage arise from the attempts to specify (a) *those from whom* (comp. Beng., 'mali homines,' Calv., 'Diabolus') the *καιρὸς* is to be purchased, or (b) *the price* (all worldly things, τὰ πάντα, Chrys., Theoph., Schrader) paid for it; both of which are left wholly undefined. The force of *ἐκ* does not appear *intensive* (Mey., comp. Plutarch, *Crass.* § 2), or simply latent (a Lap.), but directs the thoughts to the undefined time or circumstances *out of* which in each particular case the *καιρὸς* was to be bought; comp. Gal. iii. 13, iv. 5, where however the meaning is more special, and the reference of the preposition better defined by the context. The expression then seems simply to denote that we are to make a wise use of circumstances for our own good or that of others, and, as it were, like prudent merchants (comp. Beza, Corn. a Lap.) to '*buy up* the fitting season' for so doing; 'diligenter observare tempus, ut id tuum facias, eique ut dominus imperes,' Tittm. *Synon.* p. 42; so Sever. (ap. Cram. *Caten.*), and in effect Origen (ib.), though he has too much mixed up the ideas of a right purchase of the time and a right expenditure of it. For a sermon on this text see August. *Serm.* CLXVII. Vol. v. p. 909 sq. (ed. Migne). τὸν καιρόν] '*the opportunity*;' not 'hoc tempus, scil. tempus breve quod restat huic ævo,' Bretsch. (Sever. δ

*καιρὸς δ παρών*, comp. Stier), but, as rightly explained by Cornel. a Lap., 'occasionem et opportunitatem scil. mercandi.' On the use of *καιρὸς* ('tempus, seu punctum temporis opportunum') and its distinction from *αἰών*, *χρόνος*, and *ᾠρα*, see Tittm. *Synon.* p. 39 sq., comp. Trench, *Synon.* Part II. § 7. πονηραὶ] '*evil*,' in a moral sense (Gal. i. 4), not 'difficultatum et asperitatis plena,' Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bidden to walk *ἀκριβῶς*, and to seize every opportunity, because 'the days' (of their life, *ἡμέραι*) or of the period in which they lived) were marked by so much moral evil and iniquity; *ἐπεὶ οὖν ὁ καιρὸς δουλεύει τοῖς πονηροῖς, ἐξαγοράσατε αὐτόν, ὥστε καταχρησασθαι αὐτῷ πρὸς εὐσέβειαν* Sever. ap. Cram. *Caten.*

17. διὰ τοῦτο] '*For this cause*;' commonly referred to the clause immediately preceding, *ἐπειδὴ ἡ πονηρία ἀνθεῖ* (Ecum., Theoph. (so De W., Olsh.), but far more probably (see Mey.) to ver. 15, 16,—'for this cause, sc. because ye ought to walk with such exactness;' *εἰ γὰρ ἐσεσθε ἄφρονες ἀκριβῶς οὐ περιπατήσετε* Schol. ap. Cram. *Caten.* ἄφρονες] '*unwise*,' *senseless*; 'ἀφρων est qui mente non recte utitur,' Tittm. *Synon.* p. 143, —where the distinctions between this word, *νήπιος*, *ἀνόητος*, and *ἀσύνητος* are investigated; but see notes on Gal. iii. 1. συνιέντες] '*understanding*;' 'plus est συνιέναι quam γινώσκειν, ut apparet ex hoc loco cum Luc. xii. 47; γινώσκειν est nosse, συνιέναι attente expendere;' Grot. (Pol. *Syn.*). The reading is perhaps doubtful. Lachm. reads *συνιετε* with ABN; 6 mss.; Chrys. (ms.), but on external evidence

18 θέλημα τοῦ Κυρίου. καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ  
 19 ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, λαλοῦν-  
 τες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

hardly equal to that for the participle [συνιέντες, D<sup>8</sup>EKL (συνιόντες, D<sup>1</sup>FG; Alf.); nearly all mss.; Clarom., Vulg., Goth., Syr.-Phil., al. and many Ff.], and in the face of the high probability that the imper. is due to a conformation to ver. 18.

18. καὶ μὴ μεθύσκ.] 'And be not made drunk with wine;' specification of a particular instance; καὶ being here used to append the *special* to the *general*: on this and on the converse use, see notes on Phil. iv. 12, and comp. the good note of Fritz. *Mark* i. 5, p. 11. ἐν ᾧ] 'wherein,' Auth.; referring not simply to οἶνος (Schoettg.), but to μεθύσκεσθαι οἶνῳ, scil., 'in inebriation,' Beza; so rightly Orig. 1, ap. Cram. *Cat.* ἄσωτία] 'dissoluteness,' Hamm., 'luxuria,' Vulg., Clarom.; not inappropriately Goth., 'uastiurei' [unyokedness]; τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν πασανηρὸς δώ- τους καλοῦμεν' Arist. *Ethic. Nic.* iv. 1; comp. Cic. *de Fin.* ii. 8. Ἄσωτος (σῶζω) appears to have two meanings, the rarer, 'qui servari non potest,' a meaning which Clem. Alex. (*Pædag.* ii. 2, p. 184, ed. Pott.) applies to this place, τὸ ἄσωτον τῆς μέθης διὰ τῆς ἄσωτίας ἀνιξάμενος,—and the more common, 'qui servare nequit;' see Trench, *Synon.* § 16. The latter meaning passes naturally into that of 'dis-soluteness,' the only sense in which ἄσωτια and ἄσώτως are used in the N.T., e.g. Luke xv. 13, Tit. i. 6, 1 Pet. iv. 4: the substantive is found Prov. xxviii. 7 (Trench), to which add 2 Macc. vi. 4, where it is joined with κῶμοι; see also Tittm. *Synon.* p. 152. ἐν Πνεύματι] 'with the Spirit;' ἐν being appy. primarily, though not exclusively, *instrumental* (Vulg., Arm.; see

Orig. *Cat.*),—though an unusual construction with πληρόω: see however ch. i. 23. Meyer cites also Phil. iv. 19, but this is a doubtful instance; still more so are Col. ii. 10, iv. 12 (cited by Eadie after Harl.), as in the first of these passages ἐν is obviously 'in,' and in the second the reading is more than doubtful; see notes *in loc.* There would seem to have been an intentional inclusiveness in the use of this prep., as Matthies (misrepresented by Eadie) suggests: the Spirit is not the bare instrument *by* which, but that *in* which and *by* which the true Christian is fully filled. Whether the passive πληροῦσθε hints at our 'reluctant will' (Mey.) seems doubtful: there is no doubt however that the opposition is not between οἶνος and Πνεῦμα, but, as the order of the words suggests, between the two states expressed by the two verbs. On the omission of the article (which is inserted in FG), see notes on ch. ii. 20, and on Gal. v. 5.

19. λαλοῦντες ἑαυτοῖς] 'speaking to one another;'—not 'to yourselves,' Auth.; ἑαυτοῖς being used for ἀλλήλοις, as in ch. iv. 32; comp. Col. iii. 16, and see Jelf, *Gr.* § 654. 2. Scholefield (*Hints*, p. 103), and before him Bull (*Prim. Trad.* i. 12), compare the well known quotation, 'carmen Christo quasi Deo dicere secum *invicem*,' Pliny, *Epist.* x. 97. Whether the reference is here to social meetings (comp. Clem. Alex. *Pædag.* ii. 4, p. 194, Pott.), or expressly to religious service (Osh.), or, as is more probable, to both, can hardly be determined from the context. ψαλμοῖς κ.τ.λ.] 'with psalms and hymns and spiritual songs.' The distinctions between these words have been somewhat differently esti-

ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,  
εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ 20

mated. Olsh. and Stier would confine ψαλμ. to the Psalms of the Old Test., ὕμνος to any Christian song of praise: this does not seem borne out by 1 Cor. xiv. 26 (see Alf.), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Origen (*Cat.*) still more arbitrarily defines the ψαλμ. as περὶ τῶν πρακτέων, the ᾠδὴ as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημιουργημάτων. In a passage so general as the present, no such rigorous distinctions seem called for: ψαλμὸς most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμὸς ἐμμελὴς ἐστὶν εὐλογία καὶ σῶφρων Clem. Alex. *Pædag.* II. 4, p. 194); ὕμνος a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20, comp. Acts xvi. 25, Heb. ii. 12); ᾠδὴ a definition generally of the genus to which all such compositions belonged (ᾠδὴν πνευματικὴν δ' Ἀποστόλος εἶρηκε τὸν ψαλμὸν Clem. Alex. *l. c.*): so Trench, *Synon.* Part II. § 28. To this last the epithet πνευματικαῖς is added,—sc. not merely 'of religious import,' Olsh. ('sancta,' Æth.), 'having to do with spiritual things,' Trench, but in accordance with the last clause of ver. 18, 'such as the Holy Spirit inspired and gave utterance to;' ψάλλοντες γὰρ Πνεύμ. πληροῦνται ἀγίου Chrys. Much curious information will be found in the article 'Hymni a Christianis decantandi,' in Deyling, *Obs.* No. 44, Vol. III. p. 430 sq.: for authorities, see Fabricius, *Bibliogr. Antiq.* XI. 13, and for specimens of ancient ὕμνοι, ib. *Bibl. Græca*, Book v. 1. 24. Lachm. inserts ἐν in brackets before ψαλμοῖς, but on authority [B; 5 mss.; Clarom., Sangerm., Vulg.,

Goth., al.; Chrys.] nearly the same and apparently equally insufficient with that [B; Clarom., Sangerm.; Ambrst. ed.] on which he (so Alf.) similarly encloses the scarcely doubtful πνευματικαῖς.

ᾄδοντες καὶ ψάλλοντες κ. τ. λ.] 'singing and making melody in your heart;' participial clause, co-ordinate with (Mey.) not subordinate to (so as to specify the moral quality of the psalmody, μετὰ συνέσεως, Chrys.) the foregoing λαλοῦντες κ. τ. λ. Harl. very clearly shows that ἐν τῇ καρδίᾳ even without ὑμῶν could not indicate any antithesis between the heart and lips, much less any qualitative definition,—'without lip-service' (comp. Theod., Eadie), or 'heartily,' like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Œcum.), but that simply another kind of psalmody is mentioned, that of the inward heart; 'canentes intus in animis et cordibus vestris,' Bulling. (cited by Harl.). The reading ἐν ταῖς καρδίαις, though well supported [Lachm. with ADEFGH<sup>4</sup>; 47; Clarom., Vulg., Syr., Goth., Copt., Syr.-Phil. in marg.; Bas., Chrys. (2), al.], is still properly rejected by Tisch., as an emendation of ἐν τῇ καρδίᾳ [BN<sup>1</sup> (both omit ἐν) KL; nearly all mss.; Syr.-Phil.; Chrys., Theod., al.] derived from. Col. iii. 16.

20. εὐχαριστ. πάντ.] 'giving thanks always;' third, and more comprehensive participial member, specifying the great Christian accompaniment of this and of all their acts (see notes on ver. 4, Phil. iv. 6, and Col. iv. 2), and preparing the way for the further duty expressed in ver. 21. It would thus appear that the imperative πληρ. ἐν II. has four participial clauses appended, two of which specify more particular, and the third a more pervading mani-



21 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν Wives be subject to your husbands as the Church is to Christ.  
Husbands love your wives as Christ loved His Church. Marriage is a type of the mystical union of Christ and the Church.

22. ἀνδράσιν] *Tisch.* has with good judgment rejected the addition of ὑποτάσσεσθε,—whether after γυναῖκες with DEFG; Lect. 19; Syr., al.: or after ἀνδράσιν, with KL; very many Vv.; Chrys., al. (*Rec., Scholz*),—though supported in the omission only by B, *all Gr. MSS. used by Jerome*, and Clem. (*Harl., Mey., De W.*). *Lachm.* inserts ὑποτασσέσθωσαν after ἀνδράσιν with AN; 10 mss.; Vulg., Copt., Goth.; Clem. (1), Bas., al.; the variations however, and still more the absence of the word in the MSS. mentioned by Jerome, render it in a very high degree probable that the original text had no verb in the sentence.

festation of the fruits of the Holy Spirit, viz. ψᾶλ *χειλέων* (Ecclus. xxxix. 15), ψᾶλ ἐν τῇ καρδίᾳ, and εὐχαριστία, while the fourth, ὑποτασσ., passes onward to another form of Christian duty; see notes ver. 21, and for two good sermons on this text, Barrow, *Serm. VIII. IX.* Vol. I. p. 179 sq.

ὑπὲρ πάντων] ‘for all things,’ Auth.; not masc., sc. ὑπὲρ πάντων τῶν τῆς ἐργασίας μετεληχόντων. Theod. Meyer needlessly limits the πάντα to blessings; surely it is better to say, with Theoph., οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, καὶ γὰρ διὰ πάντων ἐργετούμεθα καὶ ἀγνοῶμεν. Numerous instances of similar cumulation and παρήχῃσι are cited by Lobeck, *Paralipom.* p. 56, 57.

ἐν ὀνόματι] ‘in the name;’ obviously not ‘ad honorem’ (Flatt.), nor even ‘per nomen,’ scil. ‘per Christum’ (a Lap.), but ‘in nomine,’ Vulg., Clarom., Copt., al.: the name of Christ is that general and holy element, as it were, in which everything (as Harless forcibly remarks) is to be received, to be enjoined, to be done, and to be suffered; see Col. iii. 17. The context will always indicate the precise nature of the application; see the *exx.* cited by Alf.

in loc.

τῷ Θεῷ καὶ πατρί] ‘to God and the Father;’ see notes on ch. i. 3, on Gal. i. 4, and on the most suitable mode of translating this special and august title, notes to Gal. i. 4 (*Transl.*).

21. ὑποτασσόμενοι ἀλλήλῃ.] ‘submitting yourselves to one another;’ not for the finite verb (Flatt.; see contra Hermann, *Viger*, No. 227, Winer, *Gr.* § 45. 6, p. 314), but a fourth participial clause appended to πληροῦσθε. The first three name three duties, more or less special, in regard to God, the last a comprehensive moral duty in regard to man, which seems to have been suggested by the remembrance of the humble and loving spirit which is the moving principle of εὐχαριστία. In the following paragraph, and under a somewhat similar form (ὑπακοή) in vi. 1 sq. and vi. 5 sq., this general duty is inculcated in particular instances: ἐπειδὴ κουνῆν τὴν περὶ τῆς ὑποταγῆς νομοθεσίαν προσήνεγκε κατ’ εἶδος, λοιπὸν παρανεῖ τὰ κατὰλληλα. Theod. On the distinction between ὑποτασσ. (*sponte*) and πειθαρχεῖν (*coactus*), see Tittm. *Synon.* Part II. p. 3. It must be admitted that there is some difficulty in the connexion between this and the foregoing participial member.

ὡς τῷ Κυρίῳ, ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναι- 23

We can however hardly refer the clause to the remote *μὴ μεθύσκ.* ('don't bluster, ... but be subject,' Eadie, Alf.), but may reasonably retain the connexion indicated above, the exact connecting link being perhaps the *ὑπὲρ πάντων*; 'thanking God for *all things* (joys—yea sorrows, submitting yourselves to Him, yea), submitting yourselves to one another;' comp. Chrys., *ἵνα πάντων κρατῶμεν τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα τὴν πρὸς ἀλλήλους ἀγάπην διασώζωμεν.* *ἐν φόβῳ Χρ.*]

'in the fear of Christ:' the prevailing feeling and sentiment in which *ὑποταγή* is to be exhibited; 'ex [in] timore Christi; quia scilicet Christum reveremur, eumque tinemus offendere;' Corn. a Lap. The reading Θεοῦ (*Rec.*) is only supported by cursive mss.; Clem., Theod.; and is rightly rejected by all modern editors.

22. *Αἱ γυναῖκες*] '*Wives*,—sc. *de subject*:' first of the three great exemplifications (husbands and wives,—parents and children, ch. vi. 1 sq.,—masters and servants, ch. vi. 5 sq.) of the duty of subjection previously specified. A verb can easily and obviously be supplied from the preceding verse,—either *ὑποταστέσθωσαν* (*Lachm.*), or more probably, as the imper. in ver. 25 and Col. iii. 18 suggests, *ὑποτάσσεσθε* (*Rec.*). *τοῖς ἰδίοις ἀνδράσιν*]

'*your own husbands*;' those specially yours, whom feeling therefore as well as duty must prompt you to obey; comp. 1 Pet. iii. 1. The pronominal adj. *ἰδίοις* is clearly more than a mere possess. pronoun (De W.), or, what is virtually the same, than a formal designation of the husband, 'der Ehemann' (Harl., Winer), for St Paul might have equally well used *τοῖς ἀνδράσιν*, as in Col. iii. 18. It seems rather to retain its proper force

both here and 1 Pet. iii. 1, and imply by a latent antithesis the *legitimacy* (comp. John iv. 16), *exclusiveness* (1 Cor. vii. 2), and *speciality* (1 Cor. xiv. 35) of the connexion; see esp. 1 Esd. iv. 20, *ἐγκαταλείπει...τὴν ἰδ. χώραν καὶ πρὸς τὴν ἰδ. γυναῖκα κολλᾶται.* We may also adduce against Harl. his own quotation, Stobæus, *Floril.* p. 22, Θεανῶ...ἐρωτηθεῖσα τί πρῶτον εἶη γυναικί· τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί· clearly '*her own husband*,—no one except in that proper and special relationship.' It may still be remarked that the use of *ἰδίοις* in later writers is such as to make us cautious how far in *all* cases in the N. T. (see Matth. xxii. 5, John i. 42) we press the usual meaning: see Winer, *Gr.* § 22. 7, p. 139, and notes on ch. iv. 28.

ὡς τῷ Κυρίῳ] '*as to the Lord*;' clearly not '*as to the lord and master*,' which perspicuity would require to be *τοῖς κυρίοις*, but—*to Christ*; 'vir Christi imago,' Grot., *καλὸν τῇ γυναικὶ Χριστὸν αἰδεῖσθαι διὰ τοῦ ἀνδρός*; Greg.-Naz. The meaning of *ὡς* is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (Klotz, *Derar.* Vol. II. p. 737), the meaning would seem to be 'yield that obedience to your husbands which you yield to Christ;' comp. Beng. As however the immediate context and, still more, the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, *ὡς* will seem far more naturally to refer (as in ch. vi. 5, 6, comp. Col. iii. 23) to the *aspect* under which the obedience is to be regarded ('quasi Christo ipsimet, cuius locum et personam viri representant,' Corn. a Lap.), than to describe the nature of it (Eadie), or the manner (De Wette) in which it is to be tendered; see notes on Col. iii. 23. Still

κὺς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς  
24 σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται

less probable is a reference merely to the *similarity* between the duties of the wife to the husband and the Church to Christ (Koppe, comp. Eadie), as this interpr. would clearly require ὡς ἡ ἐκκλ. τῷ Κυρ.: see Meyer. It is thus well and briefly paraphrased by Chrys., *ὅταν ὑπέκλῃς τῷ ἀνδρὶ, ὡς τῷ Κυρίῳ δουλεύουσα ἡγοῦ πείθεσθαι* (Sav.): see also Greg.-Naz. *Orat.* XXXI. p. 500 (ed. Morell.).

23. ἀνὴρ] 'a husband.' The omission of the article [with all the uncial MSS., and nearly all modern editors] does not affect the meaning of the proposition, but only modifies the form in which it is expressed: ὁ ἀνὴρ would be 'the husband,' i.e. 'every husband' (see notes on *Gal.* iii. 20); ἀνὴρ is 'a husband,' i.e. any one of the class; comp. Winer, *Gr.* § 19. 1, p. 111: γυνή, on the contrary, has properly the article as marking the definite relation it bears to the ἀνὴρ ('his wife'), on which the general proposition is based. ὡς καὶ ὁ Χρ. κ.τ.λ.] 'as Christ also is head—of the Church.' the 'being head' is common to both ἀνὴρ and Χρ.; the bodies to which they are so are different. In sentences thus composed of correlative members, when the enunciation assumes its most complete form, καὶ appears in *both* members, e.g. *Rom.* i. 13; comp. Kühner, *Xen. Mem.* I. 1. 6. Frequently it appears only in the *demonstrative*, or, as here, only in the *relative* member; see Hartung, *Partik.* καὶ, 2. 2, Vol. I. p. 126. In all these cases however the particle καὶ preserves its proper force. In the former case, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted between the two words to each of which καὶ is annexed; see Fritz. *Rom.* Vol. I. p. 38:

in the two latter cases a single comparison only is enunciated between the word qualified by καὶ and some other, whether expressed or understood; see Klotz, *Devar.* Vol. II. p. 635, and comp. Winer, *Gr.* § 53. 5, p. 390, who however on this construction is not wholly satisfactory.

αὐτὸς σωτὴρ] 'He Himself is the saviour of the body.' declaration, apparently with a paronomasia (σωτὴρ...σώματος), of an important particular in which the comparison *did not* hold; the clause not being appositional (Harl.), but, as the use of ἀλλὰ in the following verse seems distinctly to suggest (see notes on ver. 24), independent and emphatic (Mey.); 'He—and, in this full sense, none other than He—is the σωτὴρ of the body.' The reading καὶ αὐτὸς ἐστὶ [Rec. with D<sup>3</sup>D<sup>3</sup>E<sup>3</sup>KL<sup>3</sup>N<sup>3</sup>; majority of mss.; Syr. (both), Goth., al.; many Ff.] seems clearly an explanatory gloss, and is rightly rejected by nearly all recent editors.

24. ἀλλὰ] 'Nevertheless.' The explanation of this particle is here by no means easy. According to the usual interpr. αὐτὸς κ.τ.λ. (ver. 23) forms an apposition to the preceding words, the pronoun αὐτὸς (comp. Bernhardt, *Synt.* VI. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλὰ, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; 'But as the Church, &c.' see Winer, *Gr.* § 53. 10. 1. a, p. 400. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλὰ,— 'aliud jam esse de quo sumus dicaturi' (Klotz, *Devar.* Vol. II. p. 2): δὲ or οὖν would have been appropriate;

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καθὼς 25 καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἀγιάσῃ καθαρίσας 26

ἀλλὰ is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, *Partik.* ἀλλὰ, 2. 7, Vol. II. p. 40), but surely, after a digression of only four words, this is inconceivable. Eadie supposes an ellipsis, 'be not disobedient, &c.' an assumption here still more untenable; as in all such uses of ἀλλὰ, and in all those which he has adduced (some of which, e. g. Rom. vi. 5, 2 Cor. vii. 11, are not correctly explained), the ellipsis is simple and almost self-evident; compare Klotz; *Devar.* Vol. I. p. 7.

Amid this variety of interpretation, that of Calv., Beng., Meyer, and recently Alf., alone seems simple and satisfactory. Αὐτὸς κ. τ. λ. is to be considered as forming an independent clause; it introduces a particular peculiar to Christ, and therefore in the conclusion is followed, not by οὕ or δέ, but by the fully ad-versative ἀλλὰ: 'He is the saviour of the body (man certainly is not that), nevertheless, as the Church is subject unto Christ, so, &c.' The various attempts to explain the *συνήγη* in reference to the other members of the comparison, the husband and wife (comp. Bulling., Beza; Hofm. *Schriftb.* Vol. II. 2, p. 115), are all forced and untenable.

The reading ὥσπερ for ὡς [*Rec.* with D<sup>3</sup>EKL; most mss.; Theod., Dam.] is rightly rejected by most recent editors.

οὕτως καὶ κ. τ. λ.] 'so let wives also (be subject) to their husbands in everything,'—scil. ὑποτασσέσθωσαν, supplied from the preceding member. The *Rec.* inserts *ἰδού* before ἀνδράσιν with AD<sup>3</sup>. E<sup>3</sup>EKL; many mss., Vv. and Ff.,—but in opp. to preponderant authority


[BD<sup>1</sup>E<sup>1</sup>FGN; Clarom., Sangerm., al.], and to the internal objection that the word was an interpolation taken from ver. 22.

25. Οἱ ἄνδρες κ. τ. λ.] 'Husbands; love your wives;' statement of the reciprocal duties of the husband; ἀκούε καὶ πῶς σε πάλιν ἀναγκάζει ἀγαπᾶν αὐτήν, ἀλλ' οὐχὶ δεσποτικῶς προσφέρεισθαι. ἀγάπα γὰρ αὐτήν ποίω μέτρον; ᾧ καὶ ὁ Χρ. τὴν ἐκκλησίαν. προνοεῖ αὐτῆς, ὡς καὶ ὁ Χρ. ἐκείνης· κἀν δέη τι παθεῖν, κἀν ἀποθανεῖν δι' αὐτήν, μὴ παραιτήσῃ. Theoph. On this and the two following verses, see a good sermon by Donne, *Serm.* LXXXV. Vol. IV. p. 63 sq. (ed. Alf.). It may be remarked that we seem right in returning to the reading of ed. 1, τὰς γυναῖκας, not τὰς γυν. ἑαυτῶν as in ed. 2; the critical balance being altered in consequence of the testimony of N in favour of the shorter reading.

καθὼς καὶ κ. τ. λ.] 'even as Christ also loved the Church and gave Himself for it;' nearly a repetition of the latter part of ver. 2, where see the notes on the different details.

26. ἵνα αὐτὴν ἀγ. ] 'in order that He might sanctify it;' immediate, not (as De W.) remote purpose of the παραδιδόναι,—sanctification of the Church attendant on the remission of sins in baptism; see Pearson, *Creed*, Vol. I. p. 435 (Burt.), Taylor, *Bapt.* IX. 17, Waterland, *Eucharist*, IX. 3, Vol. IV. p. 645. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and

27 τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ

natural meaning of the verb; ἀγιάζ. here neither implies simple consecration (Eadie) on the one hand, nor expiation, absolution (Matth.), on the other, but the communication and infusion of holiness and moral purity; see Pearson, *Creed*, Vol. I. p. 404, comp. Suicer, *Thesaur.* s.v. II. α, Vol. I. p. 54. καθάρσις] 'having purified it;' temporal participle, here more naturally denoting an act antecedent to ἀγιάσθ (Olsh., Mey.) than one contemporaneous with it, as appy. Syr., Vulg., al., and, as it would seem, the Authorized Version. Eadie is far too hasty in imputing 'error' to Harl. for maintaining the latter: it is clearly tenable on grammatical (see Bernhardt, *Synt.* x. 9, p. 383, and notes ch. i. 9), but less probable on dogmatical grounds: comp. I Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε. τῷ λουτρῷ τοῦ ὕδατος] 'by the [well-known] laver of the water;' gen. 'materis,' Scheuerl. *Synt.* § 12, p. 82; comp. Soph. *Æd. Col.* 1599. The reference to baptism is clear and distinct (see Tit. iii. 5, and notes *in loc.*), and the meaning of λούτρον ('lavacrum,' Vulg., Clarom., )

Syr., 'ḥvahlā,' Goth.)—indisputable: instances have been urged in behalf of the active sense of λούτρον (adopted by Auth., and perhaps by Copt., Æth.), but in all that have yet been adduced (e.g. *Ecclus.* xxxiv. 25 [30], τί ὠφέλησεν τῷ λουτρῷ αὐτοῦ;), the peculiar force of the termination (instrumental object; comp. Donalds. *Orat.* § 267, Pott, *Ætym. Forsch.* Vol. II. p. 403) may be distinctly traced: see exx. in Rost u. Palm, *Lex.* s.v. Vol. II. p. 83, and comp. Suicer, *Thesaur.* s.v. Vol. II. p. 277. It seems doubtful whether Olsh. is quite correct

in denying that there is here any allusion to the bride's bath before marriage (Elsner, *Obs.* Vol. II. p. 226); see ver. 27, which considered in reference with the context, and compared with Rev. xxi. 2, makes such an allusion far from improbable. ἐν ῥήματι] 'in the word,' 'in verbo,' Vulg., Clarom., Copt., Goth. There is great difficulty in determining (1) the exact meaning, (2) the grammatical connexion of these words. With regard to the former, we may first remark that ῥῆμα occurs (excluding quotations) five times in St Paul's Epp. and four in Heb., and in all cases directly (Rom. x. 17, Eph. vi. 17, Heb. vi. 5, xi. 3) or indirectly (Rom. x. 8, 2 Cor. xii. 4, Heb. i. 3, xii. 19) refers to words proceeding ultimately or immediately from God. The ancient and plausible reference to the words used in baptism (Chrys., Waterl. *Justif.* Vol. VI. p. 13) would thus, independently of the omission of the article, scarcely seem probable; see Estius *in loc.* The same observation applies with greater or less force to every interpr. except 'the Gospel,' τὸ ῥῆμα τῆς πίστεως, Rom. x. 8, the word of God preached and taught preliminary to baptism (comp. notes ch. i. 13); the omission of the article being either referred to the presence of the prep. (Middleton, *Gr. Art.* VI. 1), or more probably to the fact that words of similarly definite import (e.g. νόμος, χάρις, κ. τ. λ.) are frequently found anarthrous; see Winer, *Gr.* § 19. 1, p. 112. (2) Three constructions obviously present themselves;—(a) with ἀγιάσθ; (b) with τῷ λουτρῷ τοῦ ὕδατος; (c) with καθάρσις, or rather with the whole expression, καθ. τ. λουτρ. τ. ὕδ. Of these (a), though adopted by Jerome, and recently maintained by Rück., Winer

αὐτὸς ἐαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσιν σπῖλον ἢ  
 ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμω-

(*Gr.* § 20. 2, p. 125), and Meyer, is seriously opposed to the order of the words, and (if ἐν be considered simply instrumental) introduces an idea (ἀγ. ἐν ῥήμ.) which is scarcely doctrinally tenable: the second (b) is plainly inconsistent with the absence of the article, this being a case which is not referable to any of the three cases noticed on ch. i. 15,—appy. the only ones in which, in constructions like the present, the omission can be justified:—the third (c), though not without difficulties, is on the whole fairly satisfactory. According to this view ἐν ῥήματι has neither a purely instrumental, nor certainly a simple modal force ('verheissungsweise,' Harl.), but specifies the necessary *accompaniment*, that in which the baptismal purification is vouchsafed (comp. John xv. 3), and without which it is not granted: comp. Heb. ix. 22, ἐν αἵματι πάντα καθαρίζεται κ. τ. λ., where the force of the prep. is somewhat similar.

27. ἵνα παραστήσῃ] 'in order that He might present:' further and more ultimate purpose of ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (ver. 25), the full accomplishment of which must certainly be referred to ὁ αἰὼν ὁ μέλλων (August., Est.), not to ὁ αἰὼν οὗτος (Chrys., Beng., Harl.), see Pearson, *Creed*, Vol. I. p. 406 (ed. Burt.). Schoettg. appositely cites the Rabbinical interpr. of Cant. i. 5, חֲנָנִי יְהִי חֲנָנִי in which the swarthy is referred to the Synagogue חֲנָנִי בְּעוֹלָם [in hoc seculo], the comeliness to it חֲנָנִי בְּעוֹלָם [in seculo futuro]; see Petersen, *von der Kirche*, III. 220. The verb *παρ-στήσῃ* is here used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom,—not of an offering (Harl.;

Rom. xii. 1), which would here be a reference wholly inappropriate.

αὐτὸς ἐαυτῷ] 'Himself to Himself;' not 'for Himself,' i. e. for His joy and glory (Olah.), but, with local reference, 'to Himself.' Christ permits neither attendants nor handmaids to present the Bride: He alone presents, He receives. The reading *παραστ.* αὐτὴν ἐαυτῷ [*Rec.* with D<sup>3</sup>EK; most mss.; Syr. (both); Chrys., Theod.] is rightly rejected on preponderant evidence [ARD<sup>1</sup>FGLN; 15 mss.; Clarom., Vulg., Goth., al.; Greek and Lat. Ff.] by most modern editors.

ἔνδοξον τὴν ἐκκλησίαν] 'the Church glorious,' the tertiary predicate ἔνδοξον (Donalds. *Gr.* § 489) being placed emphatically forward and receiving its further explanation from the participial clause which follows: so, with a correct observance of the order, Copt., Æth., probably Vulg., Clarom., and all the best modern commentators.

μὴ ἔχουσιν σπῖλον] 'not having a spot.' The word σπῖλος (*μασμός*, ῥύπος, Suid.) is a *dis legóμ.* in the N. T. (2 Pet. ii. 13), and belongs to later Greek, the earlier expression being *κηλῖς*, see Lobeck, *Phryn.* p. 28. *Lachm., Tisch., Bruder (Concord.), Meyer,* and others, still retain the accentuation σπῖλος. As the iota is short (comp. *δσπῖλος*, Antiph. ap. *Anthol.* Vol. VI. 252) the accentuation in the text seems most correct; comp. *Arad. Accent.* VI. p. 52 (ed. Barker). *ρυτίδα*] 'a wrinkle:' *ρυτίς*, ἡ *συνελκυσμένη σάρξ*: *Etym. M.*; derived from *PTΩ*, *έρπω*, see Benfey, *Wurzellex.* Vol. II. p. 317. *Ruga* and 'wrinkle' are probably cognate forms; see ib. p. 314, and comp. *Diffenbach, Lex.* Vol. I. p. 236. ἀλλ' ἵνα ᾖ] 'but in order

28 μος. οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν  
γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ

that it might be;’ change of construction, as if *ὡς* μὴ ἔχῃ had preceded: similar exx. of ‘*oratio variata*’ are cited by Winer, *Gr.* §63. II. 1, p. 509. On the true meaning of *ὡς* as applied to the Church, see Pearson, *Creed*, Art. IX. Vol. I. p. 403 (Burt.), Jackson, *Creed*, XII. 4. 3, and on *ἑαυτοῦ*, see notes ch. i. 4. The context might here seem to favour the translation ‘*omni maculâ carens*’ (comp. Cant. iv. 7), but it seems more correct to say that the first part of the verse presents the conception of purity, &c. in metaphorical language, the second in words of simply ethical meaning.

28. οὕτως] ‘*Thus*,’ ‘*in like manner*,’ ‘*ita*, scilicet uti Christus dilexit ecclesiam quemadmodum jam dixi,’ Corn. a Lap. Even if the reading of the *Rec.* be retained (οὕτως ὁφ. οἱ ἄνδρ. ὡς κ.τ.λ.; see below), the reference must still clearly be to καθὼς καὶ ὁ Χρ. κ.τ.λ. ver. 25—27, not as Est. (comp. De W.) suggests, to the following ὡς; this latter construction being contrary, not necessarily ‘to grammatical law’ (Eadie; for comp. John vii. 46, 1 Cor. iv. 1), but to the natural use of οὕτως, of which ‘non alia est vis quam quæ naturæ ejus consentanea est, ut eo confirmantur *precedentia*,’ Herm. *Viger*, Append. x. p. 747. In passages like 1 Cor. i. c. there is an obvious emphasis, which would here be out of place. The reading is doubtful, as in addition to the former evidence in favour of *Rec.* [KL; nearly all mss.; Syr., Arm.; Chrys., Theod., al.] that of B (ὁφελ. καὶ οἱ ἄνδρες) and of N may now be urged for the inversion. The authority for the longer and non-inverted reading, καὶ οἱ ἄνδρες ὀφείλου-

σιν, viz. ADEFG; 2 mss.; Clarom., Vulg., Goth., Copt.; Clem., Lat. Ff. (ed. 2, *Lachm.*), is not inconsiderable, but may perhaps now be rightly considered inferior to that for the text.

ὡς τὰ ἑαυτῶν σώματα] ‘*as (being) their own bodies*,’ not ‘*wie ihre eigenen Leiber*,’ Meier (comp. Alf.), but ‘*als ihre eigenen Leiber*,’ Luth., Mey. The context clearly implies that Christ loved the Church not merely just as (comparatively) He loved His own body (scil. ὡς ἑαυτὸν, Schoettg.), but as being His own body, the body of which He is the Head. In the hortatory application therefore ὡς must have a similarly semi-argumentative force; otherwise, as Harl. remarks, we should have two comparisons, the one with οὕτως, the other with ὡς, which would mar the perspicuity of the passage. In the present view, on the contrary, the distinction is logically preserved: οὕτως alone introduces the comparison; ὡς with its regular and proper force marks the aspects (see notes on ver. 22) in which the wives were to be regarded (‘as being, in the light of, their own bodies’), and thus tacitly supplies to the exhortation an argument arising from the acknowledged nature of the case. For a defence of the simple comparative use of ὡς, see Alf. *in loc.* δ ἀγαπῶν κ.τ.λ.]

‘*He that loveth his own wife loveth himself*,’ explanation of the preceding ὡς τὰ ἑαυτῶν σώμ. The Apostle’s argument rests on the axiom that a man’s wife is a part of his very self. Husbands are to love them as being their own bodies: thus their love to them is in fact self-love; it is not καρ’ ὀφείλην, but κατὰ φύσιν.

γυναικα· ἐαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἐαυτοῦ 29  
σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς  
καὶ ὁ Χριστὸς τὴν ἐκκλησίαν· ὅτι μέλη ἐσμὲν τοῦ 30.

29. οὐδεὶς γάρ κ.τ.λ.] *For no one ever hated;* confirmation and proof of the position just laid down, ὁ ἀγαπῶν κ.τ.λ.: first, it is ultimately based on a general law of nature, οὐδεὶς ποτε κ.τ.λ. ('insitam nobis esse corporis nostri caritatem,' Senec. *Erist.* 14, cited by Grot.); secondly, it is suggested by the example of Christ, καθὼς καὶ ὁ Χρ. κ.τ.λ. The whole argument then seems to run, 'Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own (ἐαυτῶν) bodies; yes, I say the man who loves his wife loves himself (ἐαυτὸν); for if he hated her he would hate (according to the axiom in ver. 28) his own flesh, whereas, on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church.'

τὴν ἐαυτοῦ σάρκα] *'His own flesh.'* This word appears undoubtedly to have been chosen in preference to σῶμα, on account of the allusion to Gen. ii. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 31.

ἀλλὰ ἐκτρέφει] *'but nourisheth,'* 'ministers to its outward growth and development.' The prep. does not appear intensive ('valde nutrit,' Beng.), but marks the evolution and development produced by the τρέφειν: comp. Xen. *Æcon.* xvii. 10, ἐκτρέφειν τὴν γῆν τὸ σπέρμα εἰς καρπὸν.

καὶ θάλπει] *'and cherisheth,'* 'fovet,' Vulg., Clarom.,—more derivatively,

عَبَسَ [et curat] Syr., sim. Æth.-

Platt, 'solicite conservat;' Meyer

maintains the literal meaning, 'warmeth' (comp. Goth. 'varmeiþ'), citing Beng., 'id spectat amictum, ut nutrit victum.' This seems however here an interpr. far too definite and realistic: θάλπει certainly primarily and properly implies 'to warm,' but still may, as its very etymological affinities (θῆλη, θάω) suggest, bear the secondary meaning, 'to cherish,' the fostering warmth of the breast (comp. Theocr. *Idyll.* xiv. 38) being the connecting idea; see 1 Thess. ii. 7, ὡς ἐάν τροφὸς θάλπει τὰ ἐαυτοῦ τέκνα.

καθὼς καὶ κ.τ.λ.] *'Even as Christ the Church,'* scil. ἐκτρέφει καὶ θάλπει, with general reference to the tender love of Christ towards His Church. Any special applications ('nutrit eam verbo et Spiritu, vestit virtutibus,' Grot.) seem doubtful and precarious. The reading of *Rec.* (ὁ Κύριος τὴν ἐκκλ.) rests only on D<sup>8</sup>KL; majority of mss.; Dam., Æcum., and is rightly rejected by nearly all modern editors.

30. ὅτι μέλη ἐσμὲν] *'because we are members,'* reason why Christ thus nourishes and cherishes His Church. The position of μέλη seems emphatic; 'members,'—not accidental, but integral parts of His body (Mey.), united to Him not only as members of His mystical body, the Church, but by the more mysterious marital relation in which Christ in His natural and now glorified body stands to His Church. On the important dogmatical application of this passage to the Holy Communion, see Waterland, *Eucharist*, ch. vii. Vol. iv. p. 600, 608, and comp. J. Johnson, *Works*, Vol. ii. p. 129 sq. (A.-C. Libr.).



σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων

30. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ] *Tisch.* (ed. 2) and *Lachm.* omit these words, with *ABN*<sup>1</sup>; 17. 67<sup>88</sup>; *Copt.*, *Æth.* (both); *Method.* (?), *Ambrst.* (*Mill*, *Prolegom.* p. 69). The external authorities for their insertion are *DEFGKLN*<sup>4</sup>; nearly all mss., and *Vv.*; *Iren.*, *Chrysa.*, *Theod.*, *Dam.*, al.; *Hier.*, al. (*Rec.*, *Scholz*, *Harl.*, *Mey.*, *De W.* (?), *Alf.*, *Words.*,—to which now may be added *Tisch.*, ed. 7). The preponderance of external authority (owing to the divided nature of the testimony of *N*) is perhaps still in favour of the text; *paradiplomatic* considerations (see *Pref. to Galat.* p. xxii, ed. 3) also suggest the probability of an accidental omission, from the transcriber's eye having fallen on the third αὐτοῦ instead of the first; and lastly, internal considerations seem to suggest that the words, if an insertion from the *LXX*, would have been cited more exactly, while the omission might so easily have arisen from the appy. material conception presented by the clause. On these grounds we still retain the longer reading.

ἐκ τῆς σαρκὸς κ.τ.λ.] '*being of His flesh and of His bones*,' more exact specification of the foregoing words, ἐκ with its primary and proper force pointing to the *origin* to which we owe our spiritual being; comp. notes on *Gal.* ii. 16. The true and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of *deductions* and *applications* for the simple and grammatical interpretation. We must thus set aside all *primary* reference to the sacraments (*Theod.*), to the Holy Communion (*Olah.*), to Baptism (comp. *Chrysa.*), and certainly to the crucifixion ('per corporis ejus et sanguinis pretium redempti,' *Vatabl.* ap. *Poli Syn.*). A reference to the ἐνσάρκωσις (*Iren. Hær.* v. 2) is plausible, but untenable; for Christ, thus considered, is of *our* flesh, not *we* of *His*, *John* i. 14; and even if this be explained away ('quia in hac naturâ ipse caput est,' *Est.*, comp. *Stier*), the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's Church. The most simple

and natural view then (comp. *Chrysa.*, *Beng.*, *Mey.*) seems to be this, that the words are cited in substance from *Gen.* ii. 23, to convey this profound truth,—that our real spiritual being and existence is as truly, as certainly, and as actually (not ὡςπερ, *Theod.*-*Mops.*, but γνησίως ἐξ αὐτοῦ, *Chrysa.*) 'a true native extract from His own body' (*Hooker*), as was the physical derivation of Eve from Adam; see esp. the forcible language of *Hooker, Eccl. Pol.* v. 56. 7, and comp. *Bp. Hall, Christ Mystical*, ch. iii. § 2, 3, and the good note of *Wordsw. in loc.* This is the general truth, which of course admits a forcible *secondary* application to the sacraments (comp. *Kahn*, *Abendm.* p. 143 sq.): we may truly say with *Waterland*, 'the true and firm basis for the economy of man's salvation is this, that in the sacraments we are made and continued members of Christ's body, of His flesh and of His bones. Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is *personally* united with His divine nature, which is *essentially* united with God the Father, the head

αὐτοῦ. ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ 31  
μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

and fountain of all,' *Charge*, A.D. 1739, Vol. v. p. 212. These are weighty words.

31. ἀντὶ τούτου] 'For this cause,' ἐνεκεν τούτου, Gen. ii. 24. The meaning is practically the same: ἀντὶ passes by a natural transition from its primary idea of *local opposition* (Xen. *Anab.* iv. 7. 6) through that of *counter-change* (see Winer, *Gr.* § 47. a, p. 326) to that of mere ethical relation. It can scarcely be doubted that this verse is nothing more than a free citation from Gen. ii. 24, ἀντὶ taking the place of ἐνεκεν, and referring to the same fact, the derivation of woman from man, which is clearly presupposed in the allusions of ver. 30. Meyer with punctilious accuracy refers ἀντὶ τούτου to the words immediately preceding, and gives the passage a directly mystical interpretation in reference to the final and future union of Christ with His Church. Somewhat differently and more probably, Chrys., Theod., Theoph., Jer., refer to Christ's coming in the flesh: compare Taylor, *Serm.* xvii. 1, 'Christ descended from His Father's bosom and contracted His divinity with flesh and blood, and married our nature, and we became a church;' see Beng. *in loc.* To denounce summarily such an interpr. as 'wild and visionary' (Eadie), seems alike rash and inconsiderate. That St Paul adduces the verse as containing a definite allegorical meaning, may perhaps be considered doubtful; but that St Paul intended his readers to make some such *application*, seems to have been the general opinion of the early commentators, is by no means incompatible with the context, and cannot be confidently denied: see Alf. *in loc.*

Thus then, in a *certain* sense, we may with Hofmann (*Weiss. u. Erf.* Vol. i. p. 71) recognise in this the first prophecy in Scripture; 'primus vates Adam,' Jer. καταλείψει κ.τ.λ.]

'shall a man leave father and mother.' Mey. presses the tense somewhat unnecessarily, as referring to something yet to come. Even if in the original passage it designate something positively future, there is no reason why in this application and free citation it may not state not only what *will*, but whatever *shall* and *ought* to happen: on this ethical force of the future, see Winer, *Gr.* § 40. 6, p. 250, Thiersch, *de Pent.* iii. 11, p. 158 sq.

The longer reading of *Rec.* τὸν πατ. αὐτοῦ καὶ τὴν μητ. is fairly supported [AD<sup>3</sup>EKLN<sup>1</sup> (omitting αὐτ.)<sup>N<sup>4</sup></sup>; most mss.; Syr., Copt., al.; Orig., al.], but is rightly rejected by *Lachm.*, *Tisch.*, *Mey.*, al., as a conformation to the LXX; see especially the critical comment of Origen, cited by *Tisch. in loc.*

προσκολλ. πρὸς τὴν γυν. αὐτ.] 'shall be closely joined unto his wife:' comp. Matth. xix. 5, κολληθήσεται τῇ γυναικὶ αὐτοῦ, where the dat. is used, but with little difference of meaning. On the close affinity between the dat. and the accus. with *εἰς* and *πρὸς*, and their interchange in many passages, see Winer, *Gr.* § 31. 5, p. 190. The reading however is doubtful; *Lachm.* maintains the dat. with AD<sup>1</sup>E<sup>1</sup>FGN<sup>1</sup> (om. αὐτοῦ); 3 mss.; Meth., Epiph. (compare 1 Cor. vi. 16); but owing to the fair evidence for the text [BD<sup>3</sup>EKLN<sup>4</sup>; nearly all mss.; Orig., Chrys., Theod.], and the distinct notice by Origen (see *Tisch. in loc.*), the accus. with *πρὸς* (*Tisch.*, *Mey.*, al.) is perhaps slightly more probable.

32 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. τὸ μυστήριον  
τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν

32. τὸ μυστήριον κ.τ.λ.] *'This mystery is great, sc. deep:'* explanatory comment on the preceding verse. But what mystery? The answer is not easy, as four antecedents are possible;—(a) the text immediately preceding; τὸ ἐρημένον, τὸ γεγραμμένον, Stier, Meyer, comp. Chrys., Theodorus;—(b) the whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and His Church;—(c) the spiritual purport, 'non matrimonium humanum sed ipsa conjunctio Christi et ecclesiae,' Beng.;—(d) the simple purport and immediate subject of the text, 'arctissima illa conjunctio viri et mulieris,' Est. Of these (a), though not otherwise untenable, involves a meaning of *μυστήριον* which cannot be substantiated by St Paul's use of the word; *μυστ.* being only used by the Apostle to imply either something not *cognizable* by (ch. i. 9, iii. 4, and appy. vi. 19), or not fully *comprehensible* by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schoettg. *Hor. Hebr.* Vol. I. p. 783), 'a passage containing an allegorical import:' see Tholuck, *Rom.* xi. 25, and comp. Lobeck, *Aglaoph.* Vol. I. p. 85, 89. Of the rest (b) and (c) are less plausible, as in both cases—more especially in the latter—the remark ἐγὼ δὲ λέγω κ.τ.λ. would seem superfluous and the force of the pronoun obscure. On the whole then (d) seems best to harmonize with the context. Thus then ver. 29 states the exact similarity (καθὼς) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a probable application also to Christ; ver. 32 the

mystery of that conjugal relation in itself, and still more so in its typical application to Christ and to His Church.

It is needless to observe that the words cannot possibly be urged in favour of the *sacramental* nature of marriage (Concil. Trid. xxiv. init.), but it may fairly be said that the very fact of the comparison (see Olah.) does place marriage on a far holier and higher basis than modern theories are disposed to admit: see Harl. *in loc.* and for two good sermons on this text, Bp. Taylor, *Serm.* xvii. xviii. Vol. I. p. 705 sq. (Lond. 1836).

ἐγὼ δὲ λέγω] *'but I am speaking;'* antithetical comment on the foregoing; ἐγὼ having no special reference to his own celibacy (comp. Stier), but, as De W. admits, marking, and that with emphasis, the subjective character of the application and comparison (Winer, *Gr.* § 22. 6, p. 138, *ed.* 6), while the slightly opposite δὲ contrasts it with any other interpretation that might have been adduced (Mey.): 'the mystery of this closeness of the conjugal relation is great, *but* I am *myself* speaking of it in its still deeper application, in reference to Christ and the Church; *'μέγα δυντὼς μυστήριον, τέως μέντοι εἰς Χριστὸν ἐκλαμβάνεται, παρ' ἐμοῦ τοῦτο, φησὼν, ὡς προφητικῶς περὶ αὐτοῦ λεχθέν.'* Theoph. On the general use of λέγω δέ, formula 'explanandi atque pressius eloquendi ea quæ antea obscurius erant dicta,' see Raphel on 1 Cor. i. 12, and notes on Gal. iv. 1.

εἰς Χρ.] *'in reference to;'* not 'of,' Conyb., still less 'in Christo,' Vulg., but 'in Christum,' Beza (comp. Æth., Syr.-Phil.), the preposition correctly marking the ethical *direction* of the speaker's words; comp. Acts ii. 25, and see

ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν 33  
 ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἣ δὲ γυναῖκα  
 φοβῆται τὸν ἄνδρα.

Children, obey and honour your parents according to God's commandment: fathers, provoke not your children, but educate them holily. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν VI.

Winer, *Gr.* § 49. a, p. 354, and notes on 2 *Thess.* i. 11.

The prep. is omitted by BK; 10 mss.; Iren., Epiph., Marc., and is bracketed by *Lachm.*, but without sufficient reason, as the external authorities against it are weak, and the probability of an omission, from not being understood, by no means slight.

33. πλὴν] 'Nevertheless,' i.e. not to press the mystical bearings of the subject any further; the particle not being resumptive (Beng., Olsh.), but in accordance with its primary meaning, comparative, and thence contrasting and slightly adversative; see esp. Klotz, *Devar.* Vol. II. p. 725, Donalds. *Gr.* § 548. 33, and esp. notes on *Phil.* i. 18.

καὶ ὑμεῖς οἱ καθ' ἓνα] 'Ye also severally;' ye also—as well as Christ towards His Church. The plural thus specified by the distributive οἱ καθ' ἓνα, 'vos singuli' (comp. 1 Cor. xiv. 27, 31, and see Winer, *Gr.* § 49. d. 5, p. 357), passes easily and naturally into the singular in the concluding member of the sentence. On the striking equivalence of κατὰ with ἀπὸ in nearly all its meanings (here evinced in the distributive use), see esp. Donalds. *Cratyl.* § 183 sq.

ὡς ἑαυτόν] 'as himself,' scil. 'as being one with himself,' see notes on ver. 28. ἣ δὲ γυναῖκα κ.τ.λ.] 'and the wife (I bid) that she fear her husband.' emphatic specification (with slight contrast) of the duties of the wife; ἣ γυναῖκα being a simple and emphatic nominative absolute (Mey.; contra Eadie,—but erroneously), though not of a kind so definitely unsyntactic as Acts vii. 40.

and exx. cited by Winer (*Gr.* § 28. 3, p. 207, ed. 5; see p. 509, ed. 6), and most probably dependent, not on an imper., but on some verb of command which can easily be supplied from the context; see Meyer on 2 Cor. viii. 7, Fritz. *Diss. in 2 Cor.* p. 126, Winer, *Gr.* § 44. 4, p. 365 (ed. 5). Alford supplies 'I order,' or 'let her see,' referring to his note on 2 Cor. i. c., where 1 Cor. xvi. 10 is cited as illustrative: this is not fully in point, as the subject of the imperative and the subjunctive is not the same: more pertinent is Soph. *Æd. Col.* 156, where, as Ellendt correctly observes, 'φύλαξαι adsignificatum habet loquentis consilium; hæc tibi dico ne, &c.,' *Lex. Soph.* Vol. I. p. 840.

CHAPTER VI. 1. ὑπακούετε κ.τ.λ.] 'obey your parents in the Lord;' ἐν Κυρίῳ (*Christ*,—not God, as Chrys., Theod.; compare ch. iv. 7, v. 21) as usual denoting the sphere to which the action is to be limited (not for κατὰ Κύρ., Chrys.), and obviously belonging, not to τοῖς γονεῦσιν, nor to τοῖς γον. and to ὑπακ. (comp. Orig. *Cat.*), but simply to the latter,—serving thus to define and characterize the nature and possibly the limits of the obedience; ἐν οἷς δὲ μὴ προσκρούσθης [Κυρίῳ], Chrys. On the more exact nature of these limits (here however perhaps not very definitely hinted at; comp. Alf.), see Taylor, *Duct. Dub.* III. 5, Rule 1 and 4 sq. The reading is somewhat doubtful, as ἐν Κυρίῳ is omitted by *Lachm.* on fair authority [BD<sup>1</sup>FG; Clarom., Sang., Aug., Boern.; Clem., al.]. The exter-

2 ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον. τίμα τὸν  
πατέρα σου καὶ τὴν μητέρα, ἧτις ἐστὶν ἐντολὴ πρώτη  
3 ἐν ἐπαγγελίᾳ, ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος

nal authorities however for its insertion [AD<sup>2</sup>D<sup>3</sup>EKL<sup>8</sup>; nearly all mss. and Vv.; Chrys. (expressly), Theod.] seem clearly to predominate, and the internal arguments are in its favour, as if it had come from Col. iii. 20 it would have been inserted after δίκαιον: see Meyer, p. 238.

τοῦτο γάρ ἐστιν δίκ. [‘for this is right;’ not merely πρέπον, nor merely κατὰ τὸν τοῦ Θεοῦ νόμον (Theod.), but ‘in accordance with nature’ (τέκνα... γονεύσω), and, as the next verse shows, the law of God: καὶ φύσει δίκαιον, καὶ ὑπὸ τοῦ νόμου προστάσσεται: Theoph.; comp. Col. iii. 20. On the position of children in the early church, and the relation such texts bear to infant baptism, see Stier, *Reden Jes.* Vol. vi. p. 924 sq.

2. τίμα κ.τ.λ.] ‘Honour thy father and thy mother;’ specification of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. Had δίκαιον referred only to this command, some causal particle would more naturally have been appended. As it stands however, the solemn recitation of the commandment blends the voice of God with that of nature.

ἧτις [‘the which;’ the pronoun not having here a strongly causal, but rather an explanatory force; see notes on Gal. ii. 4, iv. 24.

πρώτη ἐν ἐπαγγελίᾳ] ‘the first in regard of promise,’ scil. ‘as a command of promise;’ comp. Syr. ܩܕܝܫܐ

ܩܕܝܫܐ? [primum quod promittitur]: not exactly ‘with promise,’ Beza, Alf., al., as the prep. here seems naturally used not so much to state the accompaniment as to specify the exact point

in which the predication of πρώτη was to be understood; so rightly Chrys. (οὐ τῇ τάξει [‘in regard of order,’ notes on Gal. i. 22] εἶπεν αὐτὴν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ), and expressly Winer, *Gr.* § 48. a. obs. p. 349. Meyer cites Diodor. Sic. XIII. 37, ἐν δὲ εὐαγγελίᾳ καὶ πλούτῳ πρῶτος. Some little difficulty has been found in the use of πρώτη, owing to the 2nd commandment seeming to involve a kind of promise; see Orig. *Cat.* If this be considered as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth commandment would then be the only one which has a promise: nor would the assumption that it is ‘first’ on the second table (not such a recent division as Meyer after Erasm. seems to think, see Philo, *de Special. Legg.* Vol. II. p. 300, ed. Mang.) relieve the difficulty, as the same objection would still remain. We may perhaps best explain the statement of priority by referring it, not to all other foregoing commands (Harl.), but to all the other Mosaic commands (Mey.) of which the decalogue forms naturally the chief and prominent portion; simply then ‘the first command we meet with which involves a promise.’

It may be observed that the article is not needed with πρῶτος, ordinals being from their nature sufficiently definite; comp. Acts xvi. 12, and see Middleton, *Greek Art.* VI. 3. p. 100.

3. ἵνα εὖ σοι κ.τ.λ.] ‘in order that it may be well with thee;’ a slightly varied citation from the LXX, Exod. xx. 12, Deut. v. 16, ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod.] ἧς Κύριος ὁ Θεός

ἐπὶ τῆς γῆς. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ 4  
τέκνα υἱῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νο-  
θεσίᾳ Κυρίου.

σου διδωσί σοι. The omission of the latter words can scarcely have arisen from the Apostle's belief that his hearers and readers (Gentiles) were so familiar with the rest of the quotation, that it would be unnecessary to cite it (see Mey.); for thus τῆς γῆς must be translated 'the land' (of Canaan,—simply and historically, Mey.) and the promise denuded of all its significance to Christian children. It is far more probable (see Eadie) that the omission was intended to generalize the command, and that, not merely 'toti genti' (Beng.), nor in typical ref. to heaven (Hamm., Olah., see Barrow, *De cal.* Vol. VI. 524), but simply and plainly, to individuals, subject of course to the conditions which always belong to such temporal promises; see Leighton, *Expos. of Command.* p. 487 (Edinb. 1845).

καὶ ὅση μακρ.] 'and (that) thou be long-lived,' 'et sis longævus,' Vulg. The future is commonly explained as a lapse into the 'oratio directa' (comp. Winer, *Gr.* § 41. b. 1, p. 258), but is more probably to be regarded as dependent on ἵνα (so Vulg., Æth., Arm., all of which use the subjunct.),—a construction which though not found in Attic Greek (see Klotz, *Devar.* Vol. II. p. 630) certainly does occur in the N. T. (comp. 1 Cor. ix. 18, Rev. xxii. 14, and see Winer, *l. c.*), harmonizes perfectly with the classical use of ὅπως (see the numerous exx. cited by Gayler, *Partic. Neg.* p. 209, sq.), and is here eminently simple and natural; comp. Mey. in *loc.* Whether however we can here recognise a 'logical climax' (Mey.), is doubtful: the future undoubtedly does often express the more lasting and certain result (compare Rev. *l. c.*,

where the single act is expressed by the aor. subj., the lasting act by the future); still, as the present formula occurs in substance in Deut. xxii. 7 (*Alex.*), and might have thence become a known form of expression, it seems better not to press the future further than as representing the temporal evolution of the εἰς γενέσθαι.

4. Καὶ οἱ πατέρες] 'And ye fathers,' corresponding address to the parents in the persons of those who bore the domestic rule, the πατέρες: comp. Meyer in *loc.* Bengel remarks on the presence of the καὶ here and ver. 9, and its absence in ch. v. 25; 'facilius parentes et heri abutuntur potestate sua quam mariti.' This distinction is perhaps over-pressed: καὶ here and ver. 9 introduces a marked and quick appeal (see Hartung, *Partik.* καὶ, 5. 7, Vol. I. 149), and also marks that the obligation was not all on one side, but that the superior also had duties which he owed to the inferior. The duty is then expressed negatively and positively.

μὴ παροργίζετε] 'provoke not to wrath,' see Col. iii. 21, μὴ ἐρεθίζετε τὰ τέκνα (*Rec.*, *Tisch.*): negative side of exhortation (οὐκ εἶπεν ἀγαπᾶτε αὐτά, τοῦτο γὰρ καὶ ἀκόρτων ἡ φύσις ἐπισπᾶται: Chrys.), not with reference to any stronger acts such as by disinheriting, &c. (Chrys.), but, as Alf. rightly suggests, by all the vexatious circumstances which may occur in ordinary intercourse; θεραπεύειν καὶ μὴ λυπεῖν ἐκέλευσε: Theod.

ἐκτρέφετε] 'bring up, educate,' in an ethical sense, καλῶς ἐκτρέφει πατὴρ δίκαιος, Prov. xxiii. 24; frequently so in Plato; comp. Polyb. *Hist.* I. 65. 7, ἐν παιδείᾳ καὶ νόμοις ἐκτεθραμμένον (Winer). In ch. v. 29 the reference

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις servants, obey and  
faithfully do your  
duty to your mas-  
ters as unto Christ,  
do the like in return.  
κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν  
and ye shall receive your reward: masters,

is simply physical, but the force of the compound is the same in both passages; see notes *in loc.*

ἐν παιδείᾳ καὶ νουθεσίᾳ] 'in the discipline and admonition;' 'in disciplina et correptione,' Vulg.; not instrumental, but as usual 'in the sphere and influence of;' see Winer, *Gr.* § 48. a, p. 346 note. These two words are not related to one another as the *general* (παιδ.) to the *special* (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; so Trench, *Synon.* § 32, and before him Grot., 'παιδ. hic significare videtur institutionem per poenas; νουθ. autem est ea institutio quæ fit verbis.' This Christian meaning of παιδεύω and παιδεία, 'per molestias eruditio' (August.), seems occasionally faintly hinted at in earlier writers; comp. Xen. *Mem.* i. 3. 5, and Polyb. *Hist.* ii. 9. 6, where the adverb ἀβλαβῶς marks that the παιδεύειν was a word that needed limitation. On the latter form νουθεσία instead of νουθέησις, see Moeris, *Lex.* p. 248 (ed. Koch), Lobeck, *Phryg.* p. 512, 520.

Κυρίου] 'Of the Lord;' *subjecti*,—belonging to the general category of the *possessive* genitive, and specifying the Lord (Christ) as Him by whom the νουθεσία and παιδεία were, so to say, prescribed, and by whose Spirit they must be regulated; so Harl., Olsh., Mey. The *gen. objecti* 'about the Lord' ('monitis ex verbo Dei petitis,' Beza), though apparently adopted by all the Greek commentators (comp. Theod. τὰ θεῖα παιδεύειν), seems far less satisfactory. Meyer reads τοῦ Κυρίου, but, as it would seem, by accident: there is no trace of such a reading in any of the

critical editions.

5. τοῖς κυρίοις κατὰ σάρκα] 'your masters according to the flesh;' κατὰ σάρκα here, as in Col. iii. 22 (where it precedes κυρ.), serving to define and qualify κυρίοις, 'your bodily, earthly masters:' comp. notes on ch. i. 19, ii. 11. Both here and Col. i. c. (where the mention of ὁ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, τῷ κατὰ πνεῦμα καὶ κατὰ σάρκα Κυρ. Whether anything *consolatory* (κατὰ σάρκα ἐστὶν ἡ δεσποτεία, πρόσκαιρος καὶ βραχεία' Chrys.) or *alleviating* ('manere illis nihilominus intactam libertatem spiritualem,' Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle might possibly have intended to be made. On the stricter but here neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § 28. Lachm. places κατὰ σάρκα before κυρίοις with AB<sup>8</sup>; 10 mss.; Clem., Chrys. (1), Dam., al.,—but such a position is rejected by Tisch. and most recent editors, as so probable a conformation to Col. iii. 22.

μετὰ φόβου καὶ τρόμου] 'with fear and trembling.' By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the 'durior servorum conditio' (Wolf, Beng., comp. Chrys.), but only to the 'anxious solicitude' they ought to feel about the faithful performance of their duties; comp. Hamm. *on Phil.* ii. 12., where however the idea of ταπεινο-

ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

φροσύνη (Hamm.) is not so prominent as that of distrust of their own powers, anxiety that they could not do enough: see notes in *loc.*

ἐν ἀπλότητι τῆς καρδίας] 'in singleness of heart'; 'in simplicitate cordis,' Vulg., Clarom., Syr.; element in which their anxious and solicitous obedience was to be shown: it was to be no hypocritical anxiety, but one arising from a sincere and single heart; καλῶς εἶπεν, ἐν γὰρ μετὰ φ. καὶ τρ. δουλεύειν, οὐκ ἐξ εὐνοίας δέ, ἀλλ' ὡς ἀν ἐξῆ· Chrys. The term ἀπλότης occurs seven times (2 Cor. i. 12 is doubtful) in the N.T., always in St Paul's Epp., and in all marks that openness and sincerity of heart (not *per se* 'liberality,' see the good note of Fritz. *Rom.* Vol. III. p. 62) which repudiates duplicity in thought (2 Cor. xi. 3) or action (*Rom.* xii. 8). It is joined with ἀκακία (Philo, *Opif.* § 41, p. 38, § 55, p. 61), and ἀγαθότης (Wisd. i. 1), and is opposed to ποικιλία (Plato, *Rep.* 404 E), πολυτροπία (comp. *Hipp. Min.* 365 B, where Achilles is contrasted with Ulysses), κακουργία, and κακοηθεία (Theoph., Theod., in *loc.*); see Suicer, *Thesaur.* Vol. I. p. 436, and Trench, *Synon.* Part II. § 6; comp. Tittm. *Synon.* p. 29, and on the scriptural aspects of singleness of heart, Beck, *Seelenl.* III. § 26, p. 105 sq.

6. μὴ κατ' ὀφθαλμοδουλείαν] 'not in the way of eye-service,' further specification on the negative side of the preceding ἐν ἀπλότ., the prep. with its usual force designating the rule or 'normam agendi,' which in this case they were not to follow; see exx. in Winer, *Gr.* § 49. d, p. 358. The word ὀφθαλμοδ. appears to have been coined

by St Paul, being only found here and Col. iii. 22: the adj. ὀφθαλμοδουλος occurs in *Constitut. Apost.* Vol. I. p. 299 A (ed. Cotel.), but in reference to this passage. The meaning is well expressed by Clarom., Vulg., 'non ad oculum servientes' (comp. Syr.), the ref. being primarily to the master's eye (μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων ἀλλὰ καὶ ἀπόντων· Theoph.; compare Xen. *Eccon.* XII. 20); the word therefore meaning generally, as here, ἡ οὐκ ἐξ εὐκρωτοῦς καρδίας προσφερομένη θεραπεία, ἀλλὰ τῷ σχήματι κεχρωσμένη· Theod. The more correct form seems ὀφθαλμοδουλία, see L. Dindorf in Steph. *Thesaur.* Vol. v. p. 1088, 2446.

ἀνθρωπάρεσκοι] 'men-pleasers'; ὁ Θεὸς διεσκόρπισεν ὅσα ἀνθρωπάρεσκον· Ps. liii. 6. Lobeck (*Phryn.* p. 621) remarks on the questionable forms εὐδρεσκος, δυσδρεσκος, but excepts ἀνθρωπάρεσκος.

δοῦλοι Χρ.] 'but as bondservants of Christ,' contrasted term to ἀνθρωπάρε· τίς γὰρ Θεοῦ δούλος ὢν ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων Θεοῦ δύναται εἶναι δούλος; Chrys.: comp. ver. 7, where the opposition is more fully seen. Rückert removes the stop after Χρ., thus regarding ποιῶντες as the principal member in the opposition, δοῦλοι Χρ. only a subordinate member which gives the reason and foundation of it. This, though obviously harsh, and completely marring the studied antithesis between ἀνθρωπάρεσκοι and δοῦλοι Χριστοῦ, is reintroduced by Tisch. (ed. 7), but properly rejected by other recent editors. The article before Χριστοῦ [*Rec.* with D<sup>8</sup>EKL;



7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ ὁ ἰκάνθρῳ-

most mss.; Chrys., Theod.] is rightly struck out by Lachm., Tisch., al., on preponderant external authority. ποιῶντες κ.τ.λ.] 'doing the will of God from the soul;' participial clause defining the manner in which their δουλεία to Christ was to be exhibited in action. The qualifying words ἐκ ψυχῆς are prefixed by Syr., Æth.-Platt, Arm., Chrys., and some recent editors and expositors (Lachm., Alf., De W., Harl., al.) to the participial clause which follows, but more naturally, and it would seem correctly, connected by Clarom. (where ἐκ ψυχῆς concludes the στίχος), Copt., Æth.-Pol., Syr.-Phil., Auth. (Tisch., Wordsw., Mey., al.), with the present participial clause. Far from there being thus any tautology (De W.), there is rather a gentle climactic explanation of the characteristics of the δοῦλ. Χρ.; he does his work heartily, and besides feels a sincere good-will to his master: comp. Col. iii. 23, ἐκ ψυχῆς ἐργάζεσθε, which, though claimed by De W. as supporting the other punctuation, is surely more in favour of that of the text. On the varied uses of ψυχή (here in ref. to the inner principle of action), see Delitzsch, *Psychol.* iv. 6, p. 159 sq.

7. μετ' εὐνοίας δουλ.] 'with good will doing service;' further specification of the nature and character of the service; μετ' εὐνοίας implying not merely 'lubenti animo' (Grinf. *N.T. Ed. Hell.*), but 'cum benignitate,' Clarom., 'cum cogitatione bonâ,' Copt., in reference to the well-disposed ('well-affected,' Eadie) mind with which the service was to be performed. Raphel (*Obs.* Vol. II. p. 489) very appositely cites Xen. *Æcon.* XII. 5, οἰκοῦν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν [τὸν

ἐπίτροπον] ἔχειν σοὶ καὶ τοῖς σοῖς εἰ μέλλοι ἀρκέσειν ἀντὶ σοῦ παρών. ἀνευ γὰρ εὐνοίας τί ὄφελος; κ.τ.λ. This quotation certainly seems to confirm the distinction made by Harl. (to which Mey. objects), that while ἐκ ψυχῆς seems to mark the relation of the servant to his work, μετ' εὐνοίας points to his relation to his master: so also the author of the *Constit. Apost.* IV. 22, εὐνοίαν εἰσφερέτω πρὸς τὸν δεσπότην. Vol. I. p. 302 (ed. Cotel.): see exx. in Elsner, *Obs.* Vol. I. p. 228. The Atticists define εὐν. as both ἀπὸ τοῦ μείζονος πρὸς τὸν ἑλάττωνα and vice versa, εὐμένεια as only the former, see Thom. Mag. p. 368 (ed. Jacobitz), and exx. in Wetst. *in loc.* The insertion of ὡς before τῷ Κυρ. [Rec. omits with D<sup>3</sup>EKL; mss.; Theod., al.] is supported by preponderant authority.

8. εἰδότες] 'seeing ye know;' concluding participial member, giving the encouraging reason (σφόδρα θαρρῆν περὶ τῆς ἀμοιβῆς Chrys.) why they were to act with this honesty and diligence. The imperative translation, 'atque scitote' (Raphel, *Annot.* Vol. II. p. 491), is not grammatically tenable (comp. Winer, *Gr.* § 45. 6, p. 313), and mars the logical connexion of the clauses. The translation of participles, it may be observed, must always be modified by the context; see Winer, *Gr.* § 45. 2, p. 307, but correct there what cannot be termed otherwise than the erroneous observation that such participles admit of a translation by means of relatives: the observation so often illustrated in these commentaries—that a participle without the article can never be strictly translated as a part. with the article—appears to be of universal application; see

ποις, εἰδότες ὅτι ὁ εἰάν τι ἕκαστος ποιήσῃ ἀγαθόν, 8  
τοῦτο κομίζεται παρὰ Κυρίου, εἴτε δούλος εἴτε ἐλεύθε-  
ρος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, 9

8. ὁ εἰάν τι ἕκαστος] So *Tisch.* with KL; great majority of mss.; Syr. (both), al.; Chrys. (3), but *ἀνθρ.* for *ἐκ.* (2), Theod. (adds *ἡμῶν*), Dam., Theoph., Ecum. (*Rec.*, Griesb., Scholz, *De W.*, Meyer). The easiest, and therefore suspicious reading, *ἐάν ποῖς. ἕκαστος*, is found in *℣* (*℣*<sup>4</sup> ὁ εἰάν), while of the inverted readings, *ἐκ. εἰάν τι* is supported by B, and *ἐκ. ὁ εἰάν* by strong external authority, viz. by AE(D<sup>1</sup>FG *δν*); many mss.; Vulg., Clarom., al.; Bas., al. (*Lachm.*, *Rück.*, *Wordsw.*); still the internal arguments derived from *para-diplomatic* (see *Pref. to Gal.* p. xxii, ed. 3) considerations are so decided that we seem fully authorized in retaining the reading of *Tisch.* The example is instructive, as it would seem the numerous variations can all be referred either to (a) correction, or (b) error in transcription, or both united. For example, (a) the tmesis seems to have suggested a correction *δ τι εἰάν*, and then, on account of the juxtaposition of *δ τι δ τι*, the further correction of AB, al. Again it is (b) not improbable that owing to homœoteleuton, *δ εἰάν τι* was in some mss. accidentally omitted, and that the unintelligible reading *δ τι ἕκαστος ποῖσῃ* then received various emendations: thus we may account for the insertion of *ὁ εἰάν τις* (1. 27. 31), *ἐάν τις* (62. 179), *ἐάν τι* (46. 115), *ὁ εἰάν* (23. 47), between *δ τι* and *ἐκ.*, all of which have this value, that they attest the position of *ἕκαστ.* adopted in the text.

esp. Donalds. *Gr.* § 490.

ο εἰάν τι κ.τ.λ.] 'whatsoever good thing each man shall have done;' *ἐάν* coalescing with the relative and being in such connexions used simply for *ἀν* both by writers in the N.T., LXX, and late Greek generally. In the passages collected by Viger (*Idiom.* VIII. 6) from classical authors *ἀν* clearly must be written throughout; see Herm. *in loc.* and Winer, *Gr.* § 41. 6. obs. p. 277. The relative is separated from *τι* by a not uncommon 'tmesis,' instances of which are cited by Meyer, e.g. Plato, *Legg.* IX. 864 B, *ἢν ἄν τινα καταβλάψῃ*, [*Lysias*] *Polyst.* p. 160, *ὅς ἄν τις ὑμᾶς εὖ ποῖ*,—but here some edd. read *δταν*. The reading *κομίζεται* [*Rec.* with D<sup>1</sup>EKL<sup>1</sup>N<sup>4</sup>; most mss.; Bas., Chrys., Theod.] is rightly rejected by recent editors, both on preponderant external authority, and as derived from Col. l.c. The *τοῦ* is also rightly struck out before *Κυρίου*.

τοῦτο κομ. παρὰ Κυρίου] 'this shall he receive (back) from the Lord (Christ);' 'this,—and fully this,' expressed more at length Col. iii. 24, 25. The 'appropriative' middle *κομίζεσθαι* (see esp. Donalds. *Gr.* § 432. ὁδ., and § 434, p. 450) refers to the receiving back again, as it were, of a deposit; so that in *κομίζεται δ ἡδίκησεν*, Col. l.c. (comp. 2 Cor. v. 10) there is no brachylogy; see Winer, *Gr.* § 66. 1. b, p. 547, and compare notes *in loc.* The tense seems obviously to refer to the day of final retribution; *ἐπειδὴ εἰκός ἐστι πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐφρίας τοῖς δούλοις, ἕκαστ. αὐτοῖς ὑποσχεῖται τὴν ἀμοιβήν* Ecum. *εἴτε δούλος εἴτε ἐλ.*] 'whether he be bond-slave or free;' whatever be his social condition here, the future will only regard his moral state; *μετὰ τὴν ἐν-τεῦθεν ἐκδημίαν* [*ἐδειξεν*] *οὐκ ἐτι δουλείας διαφορὰν* Theod.

9. Καὶ οἱ κύριοι] 'And ye masters;'

ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν  
ὁ Κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ  
ἔστιν παρ' αὐτῷ.

10 Τὸ λοιπόν, ἐνδυναμούσθε ἐν Κυρίῳ <sup>Put on the panoply of God; arm yourselves against your spiritual foes with all the defensive portions of Christian armour, and the sword of the Spirit. Pray that we may be bold.</sup>

corresponding duties of masters similarly enunciated positively and negatively (*ἀνιέντες τὴν ἀπ.*), concluding with a similar participial clause expressing the motive. The negative statement of the duty is omitted in the parallel passage, Col. iv. 1. On the use of *καὶ*, see notes on ver. 4.

τὰ αὐτὰ ποιεῖτε πρὸς αὐτ.] 'do the same things towards them;' 'evince in action the same principles and feelings towards them; preserve the *jus analogum* (Calv.) in your relations to them.' It does not seem necessary to restrict τὰ αὐτὰ *μετ' εὐνοίας δουλεύειν* (Chrys.), or to ποιεῖν τὸ θέλ. κ.τ.λ. (Rück.), or on the other hand, to extend it to ἐν ἀπλ., as well as to the other details (Orig. *Cat.*; comp. Eadie); the reference being rather to the general expression of feeling, the *εὐνοία* which was to mark all their actions, *ὡς εὐνοϊκῶς—θεραπεύσωσι*, Theod., or, as more correctly modified by Stier,—*κυριεύσωσι*; 'ea quæ *benevolentiae* sunt compensate,' Beng.

ἀνιέντες τὴν ἀπειλήν] 'giving up your threatening,' 'the too habitual threatening,' 'quemadmodum vulgus dominorum solet,' Erasm. *Paraphr.* (cited by Meyer): explanatory participial clause (De W., here wholly mis-cited by Eadie), specifying a course of action, or rather of non-action, in which the feeling was to be particularly exhibited. As ἀπειλή expresses, by the nature of the case, a certain and single course of action, the article does not appear to be used, as with ἀδικία, ἀκολασία, al., to specify the particular acts (Middleton, *Art.* v. 1. 1), but to

hint at the common occurrence of ἀπειλή, see ib. v. 1. 4. It is thus not necessary to modify the meaning of ἀπ. ('hardness of heart,' Olsh.): St Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness.

εἰδότες ὅτι κ.τ.λ.] 'seeing ye know that both their and your master is in heaven;' causal participial member exactly similar to that in ver. 8; see notes *in loc.* The reading is somewhat doubtful: the order in the text is adopted by *Lachm.*, *Tisch.*, and long since by Simon Colinaeus (ed. N. T. 1534) with ABD<sup>1</sup>N<sup>1</sup> (*ἐαυτ.*); mss.; Vulg., Goth., Copt., al.; Clem., al. [*καὶ ὑμ. καὶ αὐτ.* is given by LN<sup>4</sup> (*ἐαυτ.*); 6 mss.; al.],—but designated by Mill, *Prolegom.* p. 115, as 'argutius quam verius.' This is not a judicious criticism, for the probability of an omission of *καὶ ὑμῶν*, owing to homœoteleuton, is far from small, and seems very satisfactorily to account for the various readings; see Meyer *in loc.* (Crit. Notes), p. 239.

προσωποληψία] 'respect of persons;' 'personarum acceptio,' Vulg., Clarom., 'vilja-hatpei,' Goth.: on the meaning of this word, see notes on Gal. ii. 6, and on the orthography, Tisch. *Prolegom.* p. XLVII.

10. Τὸ λοιπόν] 'Finally,' 'as to what remains for you to do;' μετὰ τὸ διαρξαι, φησί, τὰ εἰκότα τοῦτο ἀκόλουθον καὶ ὑπόλοιπον (Ecum.: 'formula concludendi [see Chrys.] et ut ad magnam rem excitandi,' Beng.; see 2

καὶ ἐν τῇ κρᾷ τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν ἱ  
πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι

Cor. xiii. 11, Phil. iii. 1 (see notes), iv. 8, 2 Thess. iii. 1. On the distinction between τὸ λοιπὸν and τοῦ λοιποῦ [adopted here by *Lachm.* with ABN<sup>1</sup>; 3 mss.; Cyr., Dam.,—evidence obviously insufficient], see notes on *Gal.* vi. 17; and between it and τὸ μέλλον (merely 'in posterum') the brief distinctions of Tittmann, *Synon.* p. 175. The insertion of δδελφοί μου before ἐνδυν. [*Rec.*, *Wordsw.* with KLN<sup>4</sup> (FG, al., Vulg., omit μου); most mss.; Syr., Copt., al.; Theod., al.] has the further support of A, which adds δδελφοί after ἐνδ.,—but is appy. rightly rejected by *Lachm.*, *Tisch.*, al. on good external authority [BDEN<sup>1</sup>; Clarom., Sang., Goth., Æth. (both), Arm.; Cyr., al.], and as appy. alien to the style of an Epistle in which the readers do not elsewhere appear so addressed; see Olsh. and Alf. *in loc.*

**ܐܕܝܢܐܡܘܝܬܐ**] ‘be strengthened;’  
**ܐܕܝܢܐܡܘܝܬܐ**] [corroboremini] Syr.,—

less definitely, 'bestrong,' Auth.; not middle, 'corroborate vos,' Pisc., but (as always in the N. T.) *passive*; comp. Acts ix. 22, Rom. iv. 20, 2 Tim. ii. 1, Heb. xi. 34, and see Fritz. *Rom. l. c.* Vol. I. p. 245. The active occurs in Phil. iv. 13, 1 Tim. i. 12, 2 Tim. iv. 17, in each case in reference to Christ. The simple form [here adopted by B; 17; Orig. *Cat.*] is only found in Col. i. 11, and Heb. xi. 34 [AD<sup>18</sup>], see Lobeck, *Phryn.* p. 603. *καὶ ἐν τῷ κ.τ.λ.* 'and in the power of His might'; not an ἐν δὲ οὐνοῖς, Beng., but with a preservation of the proper sense of each substantive, on which comp. notes ch. i. 19. This appended clause (*καὶ*) serves to explain and specify the principle in which our strength was to be sought for, and

in which it dwelt; comp. 2 Cor. xii. 9, *ὡς ἐπισκεπήσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ*. On the familiar *ἐν Κυρίῳ* ('in the Lord,' our only element of spiritual life), see notes ch. iv. 1.

11. ἐνδύσ. τὴν πανοπλίαν] '*Put on the whole armour, the panoply.*' The emphasis rests on this latter word (Mey.), as the repetition in ver. 13 still more clearly shows, not on τοῦ Θεοῦ (Harl.): 'significat debere nos omnes ex parte instructos esse, ne quid nobis desit,' Calv.; the term here clearly denoting not merely the 'armatura,' Vulg., but the '*universa armatura,*' Beza, the armour in all its parts, offensive and defensive; 'omnia armorum genera, quibus totum militis corpus tegitur,' Raphael, *Annot.* Vol. II. 491; see Judith xiv. 3, πανοπλίας, compared with ver. 2, τὰ σκεῦη τὰ πολεμικά, and comp. παντελής πανοπλία, Plato, *Legg.* VII. 796 B. It has been doubted whether St Paul is here alluding to the armour of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same: see esp. Polyb. *Hist.* VI. 23, a good Art. in Kitto, *Cyclop.* ('Arms, Armour'), and Winer, *RWB. Art.* 'Waffen,' Vol. II. p. 667. For a sermon on this text see Latimer, *Serm.* III. p. 23 (Lond. 1858).

τοῦ Θεοῦ] 'of God'; 'quæ a Deo donantur,' Zanch.; gen. of the source, origin, whence the arms came (Hartung, *Casus*, p. 23, notes on 1 Thess. i. 6), well expressed by Theod. ἀπασω δυνάμει τὴν βασιλικὴν παντευχίαν.

πρὸς τὸ δύνασθαι κ.τ.λ.] 'in order that ye may be able to stand against,' object and purpose contemplated in the equipment; see notes on ch. iii. 4, iv. 12. The verb *σθῆναι*, as Raphael (*Annot.* Vol. II. p. 493) shows, is a

12 πρὸς τὰς μεθοδείας τοῦ διαβόλου ὅτι οὐκ ἔστιν ἡμῖν  
ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,

military expression, 'to stand one's ground,' opp. to *φείγην*; see esp. Kypke, *Obs.* Vol. II. p. 301. The second *πρὸς* in this connexion has thus the meaning 'adversus' (Vulg., Clarom.), with the implied notion of *hostility* ('contra'), which is otherwise less usual, unless it is involved in the verb; see Winer, *Gr.* § 49. h, p. 361 note.

τὰς μεθοδείας τοῦ διαβ.] 'the wiles of the Devil,'—or perhaps, as more in harmony with the context, 'the stratagems' (Eadie; *μεθοδεύσαι ἐστι τὸ ἀπατῆσαι καὶ διὰ μηχανῆς ἐλεῖν* Chrys.); the plural denoting the various concrete forms of the abstract singular; see notes on *Gal.* v. 20. On the form *μεθοδίας*, which is here very strongly supported [AB<sup>1</sup>D<sup>1</sup>EFGKL<sup>1</sup>; many mss.], see notes on ch. iv. 14. The only reason for not accepting it is that in cases of apparent *itacism* caution is always required in estimating the value of external evidence. The number of those in *κ*, in this Ep. alone, is very great.

12. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ] 'because our struggle is not,' 'the struggle in which we are engaged:' reason for the special mention of the *μεθοδείας τοῦ διαβόλου*, ver. 11. It is commonly asserted that the metaphor is not here fully sustained, on the ground that *πάλῃ* (*πάλῳ*) is properly 'lucta;' see Plato, *Legg.* vii. 796 A. As however we find *πάλῃ* *δορός* (Eur. *Herac.* 160), *πάλῃ* *μῆχανες λόγχης* (Lyc. *Cassand.* 1358), it is clear such a usage as the present can be justified: indeed it is not unlikely that the word (an *ἀπ. λεγόμεν.* in N. T., not found in LXX) was designedly adopted to convey the idea of the *personal, individualizing*, nature of the encounter.

The reading *ὑμῖν* adopted by *Lachm.*

is well supported [BD<sup>1</sup>FG; 3 mss.; Clarom., Sang., Aug., Boern., Syr., Goth., al.; Lucif., Ambrst.], but appy. less probable than *ἡμῖν* [AD<sup>3</sup>EKL<sup>1</sup>; nearly all mss.; Vulg., Copt., Syr.-Phil., al.; Clem., Orig., al.], for which it might have been easily substituted as a more individualizing address.

πρὸς αἷμα καὶ σάρκα] 'against flesh and blood,' mere feeble man; οὐ πρὸς τοὺς τυχόντας ἐχομέν φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσodυνάμους Theoph.: comp. Polyænus, *Strateg.* III. 11, μὴ ὡς πολεμοῖς συμβάλλοντες ἀλλ' ἀνθρώποις αἷμα καὶ σάρκα ἐχουσι [the exhortation of Chabrias to his soldiers], and see notes on *Gal.* i. 16, where the formula is more fully explained.

ἀλλὰ] There is here no ground for translating *οὐκ...* ἀλλὰ 'non tam...quam;' comp. *Glass. Philolog.* I. 5. 22, Vol. I. p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; 'non contra homines' ['vasa sunt, alius utitur,' August.], *sed* contra demones, 'Cornel. a Lap.; see esp. Winer, *Gr.* § 55. 8, p. 439, where this formula is very satisfactorily discussed, and comp. Kühner on Xenoph. *Mem.* I. 6. 2, and notes on 1 *Thess.* iv. 8. In those exx. where the negation cannot from the nature of the case be considered completely absolute, it will be observed, as Winer ably shows, that the negation has designedly a *rhetorical* colouring, which in a faithful and forcible translation ought always to be preserved without any toning down; see Fritz, *Mark.* Excurs. II. p. 773 sq., Klotz, *Devar.* Vol. II. p. 9, 10.

πρὸς τὰς ἀρχάς] 'against the principalities;' see esp. notes on ch. i. 21, and observe that the same terms which are there used to denote the classes

πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς

and orders of *good*, are here similarly applied to *evil* angels and spirits; comp. Usteri, *Lehrb.* II. 2. B, p. 335.

τοὺς κοσμοκράτορας κ.τ.λ.] 'the world-rulers of this darkness'; those who extend their world-wide way over the present (comp. ch. ii. 1) spiritual and moral darkness; *πολύ σκότους*; ἀρα τῆς νυκτός [comp. Wetst.]; οὐδαμῶς, ἀλλὰ τῆς πονηρίας' Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of *κοσμοκρ.*, as not merely 'rulers' ('magistrates,' Æth.), 'fairwuhabandans,' Goth., but 'rulers over the world,' *munditenentes*, Tertull. (*Marc.* v. 18), *κόσμος* preserving its natural and proper force. So even in the second of the three exx. cited by Schoettg. *Hebr.* Vol. 1. p. 790, out of Rabbinical writers ('qui vocem hanc *קומוקראטור* civitate sua donarunt'), which Harl. here adduces,—'Abraham persecutus est quatuor *קומוקראטור*, sc. reges,'—the word appears used designedly with a rhetorical force: ex. 3 is perfectly distinct. Further exx. from later writers are cited by Elsner, *Obs.* Vol. 1. p. 219. The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the *κόσμος*, not in its mere material nature (*οὐχὶ τῆς κτίσεως κρατοῦντες*, Theoph.), but in its ethical and perhaps intellectual character and relations (*ὡς κατακρατοῦντες τῶν τὰ κοσμικὰ φρονοῦντων*, (Ecum.), the deprivation of which is expressed by τοῦ σκ. τούτου: see John xvi. 11, ὁ ἀρχὼν τοῦ κ. τούτου: 1 John v. 19, ὁ κ. ὁλος ἐν τῷ Πονηρῷ [see notes, ver. 16] κεῖται: 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τούτου: comp. John xiv. 30. On the meanings of *κόσμος*, see Bauer, *de Regno Divino*,

III. 2, 3 (*Comment. Theol.* Vol. II. p. 144, 154), and comp. notes on *Gal.* iv.

3. The insertion of τοῦ αἰῶνος before τούτου [*Rec.* with D<sup>3</sup>EKL<sup>4</sup> ('sed rursus abstersit'); majority of mss.; Syr.-Phil. with an ast.; Orig., Chrys., Theod., al.] seems clearly explanatory, and is rightly rejected by nearly all modern editors.

τὰ πνευματικὰ τῆς πονηρίας] 'the spiritual hosts, communities, of wickedness,' sc. characterized by essential *πονηρία*, gen. of 'the characteristic quality' (Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211); ἐπεὶ γὰρ εἰσι καὶ οἱ ἀγγελοὶ πνεύματα προσέθηκε τῆς πονηρίας: Theoph., comp. Ecum. *in loc.* Τὰ πνευματικὰ are not however merely τὰ πνεύματα (Elsn. 1, comp. Syr., Æth.), but, in accordance with the force of the collective neut. adj. (*Bern. Synt.* vi. 2, p. 316, Jelf, *Gr.* § 436. 1. δ), denote the *bands, hosts*, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ ληστρικὰ ('robber-hordes'), Polyæn. *Strateg.* v. 14. 1 [τὰ δούλα, τὰ αἰχμάλωτα, cited by Mey. after Bernhardt, are not fully appropriate; see Lobeck, *Phryn.* p. 378]; comp. τὰ δαιμόνια, and see esp. Winer, *Gr.* § 34. 3. b. obs. 3, p. 213. The gloss of Auth. (from Tynd.) 'spiritual wickedness' does not seem tenable, for if τὰ πνευματικὰ be taken as the abstract neuter (so perhaps Copt.,—which adopts the singular πνευματικόν) expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be, not 'spirituales malignitates,' Beza, but 'spiritualia nequitiae,' Vulg., Clarom. (comp. Goth.), i. e. 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436. obs. 2),—an abstract mean-

13 ἐπουρανίοις. διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ

ing which obviously does not harmonize with the context; see Meyer *in loc.* The concrete interpretation, on the other hand, is grammatically correct, and far from unsuitable after the definite τοὺς κοσμοκράτορας.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly regions,' 'in the sky or air;' Dobree, *Adv.* Vol. I. p. 574: see ch. i. 20, ii. 6. Here again we have at least three interpretations: (a) that of Chrys. and the Greek commentators, who give τὰ ἐπουρ. an ethical reference, 'heavenly blessings;' (b) that of Rück., Matth., Eadie, al., who refer the expression to the scene, the locality of the combat, 'the celestial spots occupied by the church;' (c) the ancient interpr. (see Jer. *in loc.*; comp. Tertull. *Marc.* v. 18, where however the application is too limited), according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the *abode* or rather *haunt* of the τὰ πνευματ.; 'qui infra cælum,' Æth. (both). Of these (a) is opposed to the previous local interpretations of the words, and involves an explan. of ἐν (= ὑπέρ, Chrys., or περί, Theod.) wholly untenable; (b) seems vague and not fully intelligible; (c) on the contrary is both grammatically admissible (as the clause thus presents a single conception, 'supernal spirits of evil,' see notes on ch. i. 18) and exegetically satisfactory. The haunt of the evil spirits was indirectly specified in ch. ii. 2 as being in the regions τοῦ ἀέρος; here the latent opposition,—αἷμα καὶ σὰρξ on earth, and τὰ πνευμ. in supernal regions,—suggests a word of greater antithetical force, which still *can* include the same lexical meaning; comp. Matth. vi. 26, τὰ περὶ τοῦ οὐρανοῦ. As in ch. ii. 2 there was no reason for limiting the

term to the mere physical *atmosphere*, so here still less need we adopt any more precise specification of locality; see notes *in loc.*, and comp. generally Hofm. *Schriftb.* Vol. I. p. 401 sq. The repetition of πρὸς before each of the substantives is somewhat of a rhetorical nature, designed to give emphasis to the enumeration; see Winer, *Gr.* § 50. 7. obs. p. 374.

13. διὰ τοῦτο] 'On this account,' 'wherefore:' since we have such powerful adversaries to contend with; ἐπειδὴ φησι χαλεποὶ οἱ ἐχθροί (Æcum. ἀναλάβετε] 'assume,' 'take up,' not necessarily 'to the field of battle,' Conyb., but with simple local reference, as opposed to καταλθεῖσθαι; ἀναλαβ. τὰ ὅπλα κ.τ.λ. being the technical expression: see Deut. i. 41, Jer. xlv. (xxvi.) 3, Judith xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *Obs.* Vol. I. p. 231, and Wetst. *in loc.*

ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ] 'in the evil day—of violent temptation,' Fell, Cocc.: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργούντος αὐτῇ διαβόλου τοῦ ὄνομα θεοεικώς. Theod.; Schoettgen compares הָעֵר הָעָמָל 'in hora mala, quando periculum nobis imminet,' *Hor. Hebr.* Vol. I. p. 793. The use of ἡμέρα rather than αἰὼν (Gal. i. 4) is opposed to the interpr. of Chrys., Æcum., Theoph., τὸν παρόντα βίον φησί, and the foregoing earnest tone of exhortation to the idea that any consolation (scil. τὸ βραχὺ ἐδήλωσε, Theoph., comp. Chrys.) was implied in the use of ἡμέρα. Still more untenable is the view of Meyer, that St Paul is here specifying the day when the last great Satanic outbreak was to take place (comp. notes on Gal. i. 4); the Apo-

καὶ ἅπαντα κατεργασάμενοι στήναι. στήτε οὖν περιζώ- 14  
σάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν

stle has at heart what he knew was much more present and more constantly impending; 'bellum est perpetuum; pugna alio die minus, alio die magis ferret;' Beng.

ἅπαντα κατεργασάμενοι] 'having accomplished, fully done, all,' not merely in preparing for the fight (Beng.), but, as στήναι ('to stand one's ground') obviously suggests, in and appertaining to the fight; all things that the exigencies of the conflict required. The special interpr. of Œcum. (comp. Chrys.) κατεργασ. = καταπολεμήσαντες, i.e. 'having overcome all,' Auth. Marg. (comp. Ezek. xxxiv. 4, 3 Esdr. iv. 4), though adopted by Harl., is very doubtful; for in the first place, the masc. would have seemed more natural than the neut. ἅπαντα (Est., contr. De W.); and secondly, though κατεργάζ. occurs 20 times in St Paul's Epp., it is only in one of two senses, either *perficere* ('notat rem arduam,' Fritz.), as here, Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* ('de rebus quæ fiunt non honeste'), Rom. i. 27, ii. 9, al.: see Fritz. Rom. ii. 9, Vol. I. p. 107, and the numerous exx. cited by Raphel, Annot. Vol. II. p. 495 sq. The concluding στήναι is then not 'stare tanquam triumphatores' (Zanch. ap. Pol. Syn., comp. even Meyer), but as in ver. 11, 'to stand firm' (the battle is life-long), 'ut non cadatis aut loco cedere cogamini;' Est.

14. στήτε οὖν] 'Stand then,' not as in ver. 13, in the fight, but, as the context obviously requires, ready for the fight; 'kampfertig,' De Wette. The several portions of the παροπλία are then specified in regular order; παραθαρσύνας αὐτοὺς λοιπὸν αὐτοὺς καὶ καθοπλίζει· Chrys. περιζώσ. τὴν ὀσφὺν ὑμῶν] 'having girt your loins

about;' comp. Isaiah xi. 5, ἔσται δικαιοσύνη ἐξωσμένος τὴν ὀσφὺν αὐτοῦ, καὶ ἀληθεία ἐιλημένος τὰς πλευράς. The remark of Holz., that the aorists are improperly used for presents, is wholly mistaken; the different acts specified by the participles were all completed before the soldier took up his position; comp. notes on ch. iv. 8.

It may be observed that the girdle was no mere ornament (Harl., comp. Eadie), but the first and most necessary part of the equipment; a στρατιώτης ἄζωστος was, as Meyer observes, a very 'contradictio in adjecto.' Independently of serving to keep the armour in its proper place, it appears also—except in the Homeric age, when it formed a part of the cuirass, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.* Art. 'Balteus')—to have been commonly used to support the sword; see plates in Montfaucon, *L'Antiq. Expl.* Vol. IV. 1, p. 19 sq., and *Suppl.* Vol. IV. p. 14 sq., Smith, *Dict. Art.* 'Zona,' and Winer, *RWB.* Art. 'Gürtel,' Vol. I. p. 448.

ἐν ἀληθείᾳ] 'with truth,' as the girdle which bound all together, and served to make the Christian soldier expedite and unencumbered for the fight; ἐν being instrumental, or perhaps rather semilocal, with a ref. to the cincture and equipment; comp. Psalm lxxv. 7, περιεξωσμένος ἐν δυναστείᾳ, and see Green, *Gramm.* p. 289. It has been doubted (see Œcum. in loc.) whether by ἀλήθεια is meant what is termed *objective* truth (ἀλήθεια δογμάτων, Œcum. 1), i.e. 'the orthodox profession of the Gospel' (Hamm. on Luke xii. 35), or *subjective* truth: the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (Chrys. 1) or sincerity



15 θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν  
16 ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλα-

(Calv., Olsh.). It must be taken in its widest sense ἀλήθ. ἐν τῷ Ἰησοῦ, ch. iv. 21, the inward practical acknowledgment of the truth as it is in Him; δόνη δὲ ὡς πρὸς τὸν Χρ. νοῆσαι, τὸν δὲ αὐτὸν ἀλήθειαν (Ecum.; comp. Reuss, *Théol. Chrét.* iv. 16, Vol. II. p. 169. τῆς δικαιοσύνης] 'of righteousness; gen. of apposition or identity; see Winer, *Gr.* § 59. 8, p. 470, comp. Scheuerl. *Synt.* § 12. 1, p. 82: so, similarly in regard of sentiment, Isaiah lix. 17, καὶ ἐνεδόσατο δικαιοσύνην ὡς θώρακα. Wisd. v. 19, ἐνδύσεται θώρακα δικαιοσύνης. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (Harl.), as *πίστις* is mentioned independently in ver. 16, but rather Christian moral rectitude (Mey., Olsh., Usteri, *Lehrb.* II. 1. 2, p. 190; τὸν καθολικὸν καὶ ἐνάρετον βίον, Chrys.), or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. IV. p. 434. Eadie presses the article, but without grammatical grounds; its insertion is merely due to the common principle of correlation; see Middl. *Art.* III. 1. 7; p. 36.

15. ὑποδησάμενοι τοὺς πόδας] 'having shod your feet,' 'calceati pedes,' Vulg., Clarom. It does not seem necessary to refer this *especially* to the Roman 'caliga' (Mey.; see Joseph. *Bell. Jud.* VI. 1. 8), as the reference to the Roman soldier, though probable, is not certain: any strong *military* sandal (Heb. *ḥanḡal*, Isaiah ix. 4, see Gesen. *Lex.* s. v.) is perhaps all that is implied; comp. Lydus, *Synt. Sacr.* III. 2, p. 46 sq. ἐν ἑτοιμασίᾳ] 'with the readiness;' not 'in preparationem,' Clarom., but 'in preparatione,' Vulg. (Amit.), Copt.; ἐν being instrumental,

or semi-local, as in ver. 14. The somewhat peculiar form ἑτοιμασία, used principally in the LXX and eccl. writers, denotes properly 'preparation' in an active sense (Wisd. xiii. 12, ἑτοιμ. τροφῆς; Mart. Polyc. § 18, ἀσκήσιν τε καὶ ἑτοιμ.); then 'a state of readiness,' whether outwardly considered (Joseph. *Antiq.* x. 1. 2, *ἔκπρως εἰς ἑτοιμ. παρέχειν*) or inwardly estimated (Hippocr. *de Dec. Habitu*, Vol. I. p. 74, ed. Kühn; comp. Psalm x. 17, ἑτοιμ. καρδίας, i. e. τὸ ἐμπάρσκειν, Chrys.); and thence by a conceivable transition (esp. as *ἵππ* admits both meanings, see Gesen. *Lex.* s. v.), 'something fixed, settled' (comp. Prov. iv. 18 *Theod.*, ἑτοιμασία ἡμέρας = σταθερὰ μεσημβρία), and further even 'a basis, a foundation.' Heb. *ḥanḡal* (Dan. xi. 7 *Theod.*, τῆς βίβης αὐτῆς τῆς ἑτοιμασίας αὐτοῦ· compare Ezra ii. 68, Psalm lxxxix. 15). This last meaning however may possibly have originated from a misconception of the translator (see Holzh. and Meyer *in loc.*), but at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,'

'preparedness' (ܥܬܝܡܝܬܐ, Syr., 'manvīpa,' Goth.), not however ὥστε ἑτοιμοὺς εἶναι πρὸς τὸ εὐαγγέλιον (Chrys.), but, as the context and metaphor suggest, 'ad militiam, impeditis omnibus soluti,' Calv.

τοῦ εὐαγγ. τῆς εἰρήνης] 'of the Gospel of peace;' scil. caused by the εὐαγγ. τῆς εἰρ.; the first gen., εὐαγγελίου, being that of the source or agent (see notes on 1 *Thess.* i. 6, Scheuerl. *Synt.* § 17, p. 126), the second, εἰρήνης, that of the *purport and contents*: compare ch. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας, where see notes, and Bernhardy, *Synt.*

βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα  
τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· καὶ τὴν 17

III. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace, not with one another merely, but *with God* (Est.), a peace that can only be enjoyed and secured if we war against His enemies: ἀντὶ διαβόλου πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν. Chrys. On the different terms with which εὐαγγ. is associated in the N.T., see Reuss, *Théol. Chrét.* iv. 8, Vol. II. p. 81.

16. ἐπὶ πᾶσιν] 'in addition to all,' not, with local ref., 'super omnibus, quaecunque induistis,' Beng. (comp. Goth. 'ufar all'), nor, with ethical ref., 'above all,' Auth.,—but simply in ref. to the last accompaniment; comp. Luke iii. 20, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσι, and see Winer, *Gr.* § 48. 9, p. 350. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τοῖς, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τοῖς implies a reference to what has preceded, while ἐπὶ πᾶσιν is general and unrestricted, and more nearly approaches a 'formula concludendi'; see Harl., and exx. collected by Wetst. on Luke xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition;' comp. Donalds. *Gr.* § 483. aa.

The reading ἐν πᾶσιν, adopted by Lachm., with BN; 10 mss.; Clarom.; Vulg. (appy.); Method., Greg.-Naz.; al., has not sufficient external support, and may have been a correction for the ambiguous ἐπὶ. τὸν θυρεόν] 'the shield,' 'scutum,' Vulg., Clarom. The term θυρεός, as its derivation suggests, is properly anything 'quod vi-  
cem januæ præstat' (Homer, *Od.* ix. 240, 313, 340), thence in later writers (see Lobeck, *Phryn.* p. 366) a large oblong or oval shield (ὁλὸν τῆς θύρας φύλακτρον τὸ σῶμα. Theoph.), differing

both in form and dimensions from the round and lighter ἀσπίς ('clypeus'): see esp. Polyb. *Hist.* vi. 23. 2, comp. Lips. *de Milit. Rom.* iii. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harless doubts whether θυρεός was intentionally used instead of ἀσπίς, and cites the very similar passage, Wisd. v. 20, λήψεται ἀσπίδα...δοῦνόντα: it is not however improbable that in the time of St Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12. τῆς πίστεως]

'of faith;' appositional gen. similar to τῆς δικαιοσύνης, ver. 14. ἐν ᾧ δυνήσεσθε] 'with which ye will be able;' scil. as protected by and under cover of which (comp. ver. 16), or, with a still more definite instrumental force (Goth., Arm.), as specifying the defensive implement by which the extinction of the fire-tipped darts will be facilitated and effected; ἡ πίστις οὖν ταῦτα σβένυσιν. Theoph. The future must not be unduly pressed (Mey.); it points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present;' see Bernhardy, *Synt.* x. 5, p. 377. τοῦ πονηροῦ]

'the wicked One,' 'nequissimi,' Vulg., Clarom.; not 'evil,' τὸ πονηρόν, but in accordance with the individualizing and personal nature of the conflict which the context so forcibly depicts,—the Devil; μόνον ἐκείνος πονηρὸς κατ' ἐξοχὴν λέγεται. Chrys. *de Diab.* II. Vol. II. p. 309 (ed. Ben. 1834), comp. 2 Thess. iii. 3 and notes, 1 John v. 18, probably Matth. v. 37, John xvii. 15, al., and see Suicer, *Thesaur.* s.v. Vol. II. p. 807, and on the conflict generally, the instructive remarks of Mayer, *Hist. Diab.* § 7, p. 681 sq.; comp. also

περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαι-

Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 226 sq.

τὰ βέλη...τὰ πενυρ.] 'the fire-tipt, or fiery, darts;' the addition of the epithet serving to mark the fell nature of the attack, and to warn the combatant; πεν. δὲ αὐτὰ κέκληκεν διεγείρων τοὺς στρατιώτας, καὶ κελεύων ἀσφαλῶς περιφράττεσθαι. Theod. Allusion is here distinctly made to the πυρφόροι δίστολ, arrows, darts, &c. tipt with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14), Greeks (Herod. viii. 52, Thucyd. ii. 75, Arrian, *Alex.* ii. 18), and Romans ('mal-leoli,' Cicero *pro Milone*, 24: 'falaricæ,' Livy xxi. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field; see Vegetius, *de Re Mil.* iv. 18, Winer, *RWB.* Art. 'Bogen,' Vol. I. p. 190. Any reference to 'poisoned' darts (Hamm., al.) is not in accordance with the meaning and tense of the part. πενυρωμένα. It may be remarked that the art. is not found in BD<sup>1</sup>FG, and is rejected by *Lachm.*; in which case πενυρ. will become a 'tertiary' predicate, and must be translated 'fire-tipt as they are,' see esp. Donalds. *Gr.* § 489 sq., and comp. Winer, *Gr.* § 20. 1. obs. p. 122. It seems however much more probable that the art. was omitted by an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion. σβέσαι] 'to quench.' It seems too much to say with Calv., in reference to the metaphor, 'impropre loquitur.' That the use of σβέσαι was suggested by πενυρ. is not improbable; as however it is certain that the larger shields, which for lightness were made of wood, were covered with hides (μοσχέλω δέρματι, Polyb. *Hist.* vi. 23. 3, Lips. *de Milit.* iii. 2) and similar materials

designed to prevent the full effect of the βέλη πενυρ., the particular verb cannot in any way be considered here as inappropriate; comp. Arrian, *Alex.* ii. 18.

17. καὶ τὴν κ.τ.λ.] Meyer rightly objects to the punctuation of *Lachm.* and *Tisch.*: a comma, or perhaps rather a colon (Wordsw.), is here far more suitable than a period. We have here only one of St Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes ch. i. 20.

δέξασθε] 'receive,' as from Him who furnishes the armour (ver. 13), and whose Spirit puts in our hands the sword; 'accipite, oblatam a Domino,' Beng. The verb is omitted by D<sup>1</sup>FG; Clarom.; Cypr., Tertull., al., and converted into δέξασθαι (but perhaps an itacism) by Matth. with AD<sup>3</sup> (E?) KL; mss.; Cypr. (1),—but in neither case on sufficient external evidence.

τοῦ σωτηρίου] 'of salvation;' gen. of apposition, as in ver. 14, 16. The use of this abstract neuter is, with the exception of this place, confined to St Luke (see Luke ii. 30, iii. 6, Acts xxviii. 28), though sufficiently common in the LXX; compare Isaiah lix. 17, περικεφ. σωτηρίου,—a passage to which its present occurrence may perhaps be referred. There is no ground for supposing that τοῦ σωτ. is masculine ('salutaris, i. e. Christi,' Beng.), either here or Acts i. c., nor can we say with Mey. that τὸ σωτήριον is 'any ideal possession;' in 1 Thess. v. 8, the περικεφαλὰ is the ἐλπίς σωτηρίας, in the present case there is no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes, in a certain sense, even a present possession; see

ραν τοῦ Πνεύματος, ὃ ἐστὶν ῥῆμα Θεοῦ. διὰ πάσης 18  
προσευχῆς καὶ δέσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν  
Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-

notes, ch. ii. 8. τοῦ Πνεύματος] 'of the Spirit;' sc. given by, supplied by the Spirit; the gen. of the source or origin, as in verse 13, τὴν παντοκ. τοῦ Θεοῦ. The gen. is clearly not appositional (Ecum. 1, Theoph. 1, and even Harl., Olsh.), as the explanatory clause would thus be wholly out of place. Still less probably is it a gen. of quality, ἡ μάχαιρα πνευματικὴ (Chrys. 2), or a simple gen. of possession in reference to the τιμωρητικὴ ἐνέργεια (Sever. ap. Cram. Cat.) of the Spirit, both of which seem at variance with the general tenor of the passage, which represents the 'armatura' as furnished to us by God. Thus then it is from the Spirit that we receive the sword, that sword being the Word of God, the Gospel (ver. 15), which is the δύναμις Θεοῦ (Rom. i. 16, 1 Cor. i. 18) to every one who believeth; comp. Heb. iv. 12.

18. διὰ πάσης κ.τ.λ.] 'with all (every form of) prayer and supplication praying;' participial clause expressive of the manner and accompaniments of the action, dependent on the principal imperative στήτε οὖν, ver. 14 (Mey.), not on the subordinate aor. imper. δέξασθε, which is only a variation of the participial structure, and with which the idea of duration expressed in πάσης and παντὶ καιρῷ would not be consistent. The seeming tautology and an imaginary logical difficulty in προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ have induced Mey. to disconnect διὰ πάσης κ.τ.λ. and προσευχόμενοι. This, though not inconsistent with the use of διὰ ('conditio in qua locatus aliquid facias,' Fritz. Rom. ii. 27, Vol. I. p. 138), is still neither necessary nor

satisfactory: διὰ πάσης κ.τ.λ. simply and correctly denotes the earnest, because varied, character of the prayer (see Theoph.); ἐν παντὶ καιρῷ the constancy of it (ἐνδελεχῶς, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); ἐν Πνεύματι (see infra) the holy sphere of it. Conyb. (comp. Syr., but not Æth., Syr.-Phil.) translates the part. as a simple imperat., and makes ver. 18 the beginning of a new paragraph; this however cannot be justified; see Winer, Gr. § 45. 6, p. 313.

It has been doubted whether there is here any exact distinction between προσευχὴ (ΠΡΕΥΗ) and δέσις (ΔΕΣΙΣ). Chrys. and Theod., on 1 Tim. ii. 1, explain προσ. as ἀτην-σις ἀγαθῶν (see Suicer, Thesaur. s. v. 1), δέσις. as ὑπὲρ ἀπαλλαγῆς λυπηρῶν lacerela (so Grot., as ἀπὸ τοῦ θεοῦ, but see 2 Cor. i. 11); comp. Orig. de Orat. § 33, Vol. xvii. p. 292 (ed. Lomm.). Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that προσευχὴ is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, precatio; δέσις a 'vocabulum commune' denoting a special character or form of it, 'petition,' rogatio; see Fritz. Rom. x. 1, Vol. II. p. 372, Trench, Synon. Part II. § 1, and notes on 1 Tim. ii. 1.

ἐν παντὶ καιρῷ] 'in every season.' There is no necessity to restrict this to 'every fitting season,' Eadie: the mind of prayer (τὸ ὁμιλεῖν τῷ Θεῷ, Theoph. on 1 Thess. v. 17) is alluded to as much as the outward act; see Alf. on Luke xviii. 1.

ἐν Πνεύματι] 'in the Spirit.' certainly not the human spirit ('cum devoto cordis effectu,' Est.), nor as in contrast

19 *τερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν*

to βαπτολογεῖν (Chrys.), but the Holy Spirit (Jude 20), in whose blessed and indwelling influence, and by whose merciful aid, we are enabled to pray (Rom. viii. 15, Gal. iv. 6), yea, and **who Himself intercedes** for us (Rom. viii. 26). *ἐς αὐτό*] 'for it,' 'hereunto.' scil. τὸ προσεύχεσθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what *precedes*. It was 'for this' (scarcely more than 'in respect of this,' Mey.) that the Ephesians were to be watchful; not that *all* should abide in continual prayer (Olsh., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints.

The addition of τοῦτο after αὐτό [Rec. with D<sup>3</sup>EKL; mss.; Chrys.-text, Theod., al.] is rightly rejected by Lachm., Tisch., al., with ABD<sup>1</sup>FGN; Clarom., Vulg., Copt., al., as a mere explanatory addition: 'αὐτός sæpius dicitur de eo de quo cummaxime sermo est,' Kühn. Xen. *Mem.* III. 10. 14, comp. Matth. Gr. § 469. 7. *ἀγρυπ.* ἐν πάσῃ προσκαρτ. κ.τ.λ.] 'watching in all perseverance and supplication,' 'in omni instantiâ et obsecratione,' Vulg.; supplementary clause, specifying a particular accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves they were uniformly to blend petitions for all the saints,' Eadie: comp. Col. iv. 2, γρηγοροῦντες ἐν αὐτῇ (προσευχῇ) ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the accompanying act, one of the forms

which προσευχῇ was to assume.

The two substantives προσκαρτ. καὶ δεήσ., though not merely equivalent to 'precantes sedulo' (Syr., comp. Æth.), still *practically* amount to a 'hendiadys.' According to the regular rule, the substantive which contains the 'accidens' ought to *follow* rather than precede (see Winer, *de Hypall. et Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσει, that the expression, though not a strict and grammatical, is yet a virtual, or what might be termed a *contextual* ἐν διὰ δυνόν: see esp. Fritz. *Matth.* p. 857. On προσκαρτ. comp. notes on Col. iv. 2.

19. καὶ] 'and, to add a particular case:' on this use of καὶ in appending a special example to a general classification, see Winer, *Gr.* § 53. 3, p. 388, notes on ch. v. 18, and on *Phil.* iv. 12. ὑπὲρ ἐμοῦ] 'for me,' 'in behalf of me.' Eadie (after Harl.) endeavours to trace a distinction between ὑπὲρ here and περὶ ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt um Alle, auch für mich,' Harl. This in the present case, where the two prepp. are so contiguous, is *plausible*; but as a general rule little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περὶ: see notes on Gal. i. 4, on *Phil.* i. 7, and comp. Krüger, *Sprachl.* § 68. 28. 3. ἵνα μοι δοθῇ] 'that there may be given to me;' particular object of the ἀγρυπν. ἐν προσκαρτ., with an included reference to the subject of the prayer; comp. notes on ch. i. 17. The δοθῇ, as its position seems to indicate, is emphatic; it was a special gift of God, and felt to be so by the Apostle, 'non

παρρησία γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ 20

nitebatur Paulus habitu suo,' Beng. The reading of *Rec. δοθελίη* (which rests only on the authority of a few cursive mss.) would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; compare ch. i. 17, and see esp. Klotz, *Devar.* Vol. II. p. 612, Herm. *Soph. Elect.* 57.

ἐν ἀνοίξει τοῦ στόμ. μου] 'in the opening of my mouth;' act in which and occasion at which the gift was to be realized, the connexion clearly being with the preceding (Syr., Chrys., al.), not with the following words (Auth., Kypke), and the meaning not 'ad a-pertionem,' i. e. 'ut os aperiam' (Beza), or in passive reference to himself and active to God, 'ut Deus aperiat os meum' (comp. *Æth.*), i. e. 'that my mouth may be opened' (a Lap., Olsh.; comp. Psalm I. 17), but simply 'in the opening of my mouth' ('occasione datâ,' Grot.), 'dum os aperio,' Est.; so Mey., Eadie, al.; see esp. Fritz. *Dissert.* II. ad 2 Cor. p. 99 sq.

The expression ἀνοίγειν στόμα may be briefly noticed. When not specially modified or explained by the context (compare 2 Cor. vi. 11), it does not, on the one hand, appear to have any prelusive reference to the nature or quality of the discourse (οὐκ ὄρα ἐμελέερα ἄπερ ελεγε, Chrys., 'ore semi clauso proferuntur ambigua,' Calv.), nor, on the other, is it to be considered as merely graphic and unemphatic (Fritz. *loc. cit.*, and on *Matth.* v. 2), but nearly always appears to specify the solemnity of the act and the occasion; comp. *Matth.* v. 2, *Job* iii. 1, *Dan.* x. 16, *Acts* viii. 32, and appy. xviii. 14 [it was a grave answer before a tribunal], and see Tholuck, *Bergpr.* p. 60 sq. ἐν παρρησίᾳ γνωρίσαι] 'with boldness (of speech) to make

known,' 'cum fiducia notum facere,' Vulg., Clarom.; specification of the result contemplated in the gift ('ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρρ. γνωρίσαι,' Fritz. ad 2 Cor. p. 100), and of the spirit by which it was to be marked. As ἐν ἀνοίξει τοῦ στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching; θάρρος καὶ λόγου χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον Theod. On the meaning of παρρησία, see notes on 1 Tim. iii. 13. τὸ μυστ.

τοῦ εὐαγγελ.] 'the mystery of the Gospel.' The gen. is somewhat different to τὸ μυστ. τοῦ θελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning, the θέλημα,'—gen. *objecti*; here it is rather 'the mystery which the εὐαγγέλ. has, involves,'—gen. *subjecti*. The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7. On the meaning of μυστήριον, comp. notes on ch. v. 32. The concluding words τοῦ εὐαγγελ. are omitted by BFG; Boern.; Tert., Ambrst., and bracketed by Lachm., but rightly retained by Tisch., Alf., Wordsw., on distinctly preponderating evidence.


20. ὑπὲρ οὗ] 'in commodum cuius,' 'to preach which.' The reference of οὗ is doubtful; it can however scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτὸ would certainly seem to have the same reference as οὗ, there would be an inevitable tautology in ἐν αὐτῷ (scil. τὸ ἐν παρρ. κ. τ. λ.) παρρησιάζωμαι. The reference must then be either simply to τὸ εὐαγγέλ. (Harl.) or more probably to τὸ μυστ. τοῦ εὐαγγελ.

ὃν πρεσβεύω ἐν αλύσει, ἵνα ἐν αὐτῷ παρῴησιάζωμαι ὡς  
δεῖ με λαλῆσαι.

21 Ἵνα δὲ καὶ ὑμεῖς εἰδῆτε τὰ κατ' ἐμέ, I have sent Tychicus to tell you of my state and to comfort you.

21. Καὶ ὑμεῖς εἰδ.] The reading is somewhat doubtful. The order in the text is adopted with ADEFGN (AD<sup>1</sup>FGN 18.); Clarom., Vulg., al.; Theod., Lat. Ff. (*Lachm.*). In ed. 2 the order εἰδῆτε καὶ ὑμεῖς was followed with BKL; great majority of mss.; Syr. (both), Basm.; Chrys., Dam., Jer., al. (*Tisch.*, al.), but is now reversed, the newly discovered N appearing to turn the scale.

(Mey.), as this was what the Apostle ἐγνώρισεν, and in the matter of which he prayed for the grace of παρῴησιάζωμαι. πρεσβεύω ἐν αλύσει] 'I am an ambassador in a chain,' 'in catenâ,'

Vulg., Clarom., but  [in catenis] Syr., and similarly Copt., Goth., Arm. [*gābānok*, no sing.]; a noticeable and appy. designedly *antithetical* collocation, 'I am an ambassador—in chains;' 'alias legati jure gentium sancti et inviolabiles,' Wetst., comp. Theoph. It seems doubtful whether any historical allusion to a 'custodia militaris' (Beza, Grot.; on which see esp. Wieseler, *Synops.* p. 394, note) is actually involved in the present use of the singular; comp. Acts xxviii. 20, 2 Tim. i. 16, Joseph. *Antiq.* xviii. 6. 10, and see Paley, *Hor. Paul.* vi. 5, Wieseler, *Synops.* p. 420. As the singular is not conclusive, being often used, especially in the case of material objects, in a *collective* sense (see Krüger, *Sprachl.* § 44. 1. 1, Bernhardt, *Synt.* II. 1, p. 58), and as the use of the word in St Paul's Epp. (here and 2 Tim. i. 16) is confined to the singular, it seems uncritical to *press* the allusion, though it still may be regarded as by no means improbable: ἀλυσίς is used in the singular (εἰς τὴν ἀλυσιν ἐμπιπτεῖν), but with the article and in a more general sense, in Polyb. *Hist.* xxi. 3. 3, iv. 76. 5. Ἵνα...

παρῴησι.] 'in order that I may speak boldly;' second purpose and object of the ἀγρυπν. κ. τ. λ., ver. 18. There seems no reason to depart from the ordinary interpr.; the second ἵνα κ. τ. λ. is not dependent on πρεσβ. ἐν αλύσει (Beng.), nor subordinate to ἵνα δοθῇ (Harl.), but co-ordinate with it (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first of the two final sentences relates to the gift of utterance and παρῴ. generally, the second, to the gift of a conditioned παρῴ.,—scil. ὡς δεῖ με λαλῆσαι.

ἐν αὐτῷ] 'in it,' 'therein;' scil. ἐν τῷ μυστ. τοῦ εὐαγγελ.,—'occupied with it, engaged in preaching it.' Εἰ here marks, not so much the (official) sphere in which (see Rom. i. 9, λατρεύω... ἐν τῷ εὐαγγ.), as the substratum on which the παρῴησιάζωμαι was to be displayed and exercised; see Krüger, *Sprachl.* § 68. 12. 6, and notes on Gal. i. 24. It can scarcely denote the source or ground of the παρῴ., Harl.; for,—as 1 Thess. ii. 2, ἐπαρῴησιάζομεθα ἐν τῷ Θεῷ κ. τ. λ. (cited by Harless) clearly shows—God was the source and *causal* sphere of the παρῴ. (see notes in loc.), the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested: see exx. in Bernhardt, *Synt.* v. 8. b, p. 212.

21. Ἵνα δὲ καὶ ὑμ. εἰδῆτε] 'But in order that ye also may know;' transition by means of the δὲ μεταβατικῶς

τί πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς  
ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, ὃν ἔπεμψα 22

(see notes on *Gal.* i. 11) to the last and valedictory portion of the Epistle. In the words *καὶ ὑμεῖς* the *καὶ* is certainly something more than a mere 'particle of transition' (Eadie, Ruck.). It indisputably refers to *others* besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, *καὶ* might point to the Colossians (Harl. *Einleit.* p. 60, Wiggers, *Stud. u. Krit.* 1841, p. 453, Meyer, *Einleit.* p. 17, Wieseler, *Synops.* p. 432), but as the priority of that Ep., though by no means improbable both from internal (Neander, *Planting*, Vol. i. p. 329 Bohn, comp. Schleierm. *Stud. u. Krit.* 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.), is still very doubtful (see Credner, *Einleit.* § 157, Reuss, *Gesch. des N. T.* § 119), all that can be said is this, viz. that the use of *καὶ* is certainly noticeable, and not to be explained away, and that though *per se* it cannot safely be relied upon as an argument in favour of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers above referred to, though in several points far from conclusive, deserves perusal.

τί πράσσω] 'how I fare,' not 'quid (in carcere) agam' (Wolf), but simply 'quid agam,' Vulg., Clarom.,—in simple explanation of τὰ κατ' ἐμέ: see Arrian, *Epicl.* i. 19, τί πράσσει Φηλικίων; Aelian, *Var. Hist.* ii. 25, ἤρετο τί πράττει [ὁ ὑπὸ δασυέλης καταληφθεὶς]; comp. Hor. *Sat.* i. 9. 4. Illustrations of τὰ κατ' ἐμέ, 'res meas' (Phil. i. 12, Col. iv. 7), are cited by Elsner, *Obs.* Vol. ii. p. 234: see Wetst. and Kypke.

Τύχικος] Not

Τυχικός (*Griesb., Tisch.* ed. 7), see Winer, *Gr.* § 6, p. 49. Tychicus was an Ἀσιανός, and is mentioned Acts xx. 4, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, of Colophon, or of Neapolis in Cyprus; see *Acta Sanct.* April 29, Vol. iii. p. 613.

The order γνωρίσει ὑμῖν, though found in BDEFGN; 3 mss.; Clarom., Sangerm., Aug., Boern., Goth., al.; Ambrst. (*Lachm.*), is perhaps rightly reversed by Tisch., *Δlf.*, Wordsw., on the evidence of AKL; nearly all mss.; Vulg. (Amit., Demid.,—not Fuld.), Syr.-Phil., al.; Chrys., Theod., al.; as being not unlikely a conformation to Col. iv. 7. This however is one of those cases in which, until we know more of N, it seems hard to decide.

πιστός] 'faithful,' 'trusty,' not ἀξιώπιστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα ἀληθεύσει, Chrys., Beng.; for, as Mey. remarks, he was probably known to the Ephesians (comp. Acts xx. 4), though probably not to the Colossians.

διάκονος ἐν Κυρίῳ] 'minister in the Lord,' Christ was the sphere of his ministrations, Christ's Spirit animated and actuated his labours. It does not seem necessary to refer the term διάκονος to any special ('sacra ordinatione diaconum fuisse,' Est.), or even general office ('qui Evangelio navat operam,' Grot.) in relation to the Gospel, but merely in reference to his services to St Paul; see Col. iv. 7, πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρ., where, as Meyer and De W. observe, the latter term is intended to heighten and dignify the former; comp. also 2 Tim. iv. 11.

22. ὃν ἔπεμψα πρὸς ὑμᾶς] 'whom I have sent to you,' not 'I send' (Wordsw.),—which, though not appy.



πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ Peace be to the brethren, and grace to all true Christians.

inconsistent with the usage of the N.T. (see Winer, *Gr.* § 40. 5. 2, p. 249), does not seem accordant with the probable circumstances. Tychicus appears to have been sent with Onesimus to Colossæ on a special mission (Col. iv. 8), of which the Apostle availed himself so far as to send this letter by him; this mission however the Apostle naturally regards as an act belonging to the past, and so probably uses *ἐπεμψα* in its ordinary sense.

*εἰς αὐτὸ τοῦτο*] 'for this very purpose, and no other,' viz. in reference to what follows; not 'for the same purpose,' Auth.; comp. Phil. i. 6, Col. iv. 8 and notes *in loc.* The preposition is sometimes omitted; see Plat. *Sympos.* 104 A, and Stallb. *in loc.*; comp. ib. *Legg.* III. 686 D, *Protag.* 310 E.

*ἵνα γνῶτε κ.τ.λ.*] 'in order that ye may know the things concerning us,' obviously similar in meaning to *εἰδῆτε τὰ κατ' ἐμέ*, but perhaps with a more inclusive reference both to himself and those with him.

*παρακαλέσῃ*] 'comfort,' 'consoletur,' Vulg. (comp. Goth. 'gāþvasstjai'), here judiciously changed from the 'exhort[e]tur' of Clarom.; see Col. iv. 8. The subject of the *παράκλησις* may have been 'ne offenderetis in meis vinculis' (Beng.), or 'ne animis deficiatis ob meas tribulationes' (Est.; comp. ch. iii. 13); so also Æcum., Theoph.: it is better however, owing to our ignorance of the exact state of the church, to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it. On the meaning of the word, see notes on ch. iv. 1, and on 1 *Thess.* v. 11.

23. *Εἰρήνη*] 'Peace,' simply; not

'concordia,' Calv., 'peaceableness,' Hamm. (comp. *ἐξηγεῖτε*, 2 Cor. xiii. 11), as the Epistle, though *ἐιρηνικός* (De Wette) in relation to the doctrinal aspects of the union of Jews and Gentiles (see ch. ii.), contains no special exhortations on the subject of concord generally. *Εἰρήνη* is however no mere parting salutation (comp. notes ch. i. 2, and on Gal. i. 3), but is in effect a valedictory prayer for that *γαλήνη καὶ εὐδία ψυχῆς* (Orig. *Cat.*) which was the blessed result of reconciliation with God, and His Spirit's special gift; see Steiger on 1 *Pet.* i. 2, Reuss, *Théol. Chrét.* IV. 18, Vol. II. p. 200 sq.

*τοῖς ἀδελφοῖς*] 'the brethren at Ephesus.' Wieseler (*Synops.* p. 444) refers *ἀδελφ.* specially to the Jewish Christians, *πάντων* to the Gentile Christians. This is surely a very doubtful, and even improbable interpretation; for is it likely that in an epistle so opposed in its tenor to all national distinctions any such special recognition of their existence would be found? Clearly of *ἀδελφοί* can only mean 'the whole Christian brotherhood.'

*ἀγάπη μετὰ πίστει*] 'love with faith,' not *ἀγάπη καὶ πίστις*: the Apostle does not simply pray for the presence of each of these graces in his converts, for, as Olsh. correctly observes, he assumed *πίστις* to be there already; what he prays for is their *co-existence*. As love (not here the divine love, Beng.) is the characteristic of a true faith, the medium by which its energy is displayed (Gal. v. 6), so here faith is represented as the perpetual *concomitant* of a true love. If it had been *ἀγάπ. σὺν πίστει* it would rather have conveyed the here scarcely realizable

πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον 24

conception of their *coherence*; compare ch. iv. 31, *πικρα...σὺν κακίᾳ* [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, *σὺν τῷ πειρασμῷ καὶ τὴν ἐκβάσειν* [not the one without the other]: see Krüger, *Sprachl.* § 68. 13. 1. On the connexion of love and faith, comp. Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 205; and on the whole verse, a short but not very connected sermon of Augustine, *Serm.* CLXVIII. Vol. v. p. 911 (ed. Migne).

24. 'Ἡ χάρις] 'Grace,' κατ' ἐξοχὴν, the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom ἡ χάρις ἐγένετο, John i. 17.

μετὰ πάντων κ.τ.λ.] 'with all that love our Lord J. C.:' second and more comprehensive form of benediction. Meyer compares the similar *maledictory* form in 1 Cor. xvi. 22.

ἐν ἀφθαρσίᾳ] 'in incorruption,' *ܠܠܐ ܡܠܟܐ* [sine corruptione] Syr., 'in incorruptione,' Vulg., Copt., 'incorruptions,' Claron., Arm., 'in unriurein,' Goth., 'in non-interitu,' Æth.-Platt. The connexion of this clause and the meaning of the words are both somewhat doubtful, and must be noticed separately. (1) *Meaning*: excluding all arbitrary interpretations of the preposition, *e.g.* *ὑπέρ* (Chrys. 2), *διὰ* (Theoph.), *μετὰ* (Theod.), *εἰς* (Beza), and all doubtful explanations of *ἀφθαρσία*, whether temporal (*sc. εἰς τὸν αἰῶνα*, Matth.), brachylogical (*ὅσα ζωὴν ἔχωσιν ἐν ἀφθ.*, Olsh.), abstr. for concrete—really (*ἐν ἀφθάρτοις*, Chrys. 2) or virtually ('in unvergänglichem Wesen,' Harl.),—we have three probable interpr.; (a) *ethi-*

cal, 'sincerity,' Auth., Chrys., comp. 1 Pet. iii. 4: (b) *quasi-local*, in reference to the sphere of the *ἀγάπη*, comp. *ἐν ἐπουρανίοις*: (c) simply *qualitative*, *i. e.* 'imperishableness,' Æcum., Mey., al. To (a) the lexical meaning of the word is seriously opposed: see Meyer. St Paul's use of *ἀφθαρσία* is perhaps rather in favour of (b), as in all the six other passages where it occurs (Tit. ii. 7 [*Steph.*] is extremely doubtful), *ἀφθ.* refers directly or indirectly to a higher sphere than the present; still as *ἀφθ.* is anarthrous, and the explanation difficult unless the unsatisfactory construction (β), see below, be adopted, we decide in favour of (c), and regard *ἐν* as marking the manner, or rather conditioning *sphere*, in which the action takes place; comp. esp. Tit. iii. 15. (2) *Connexion*: three constructions have been suggested; (a) with 'Ἰησ. Χρ., scil. 'Christum immortalem non humilem,' Wetst.;—(β) with ἡ χάρις, Harl., Stier;—(γ) with ἀγαπώντων, Chrys., Theod. Of these (a) is inadmissible, being exegetically unsatisfactory, and, on account of the absence of the artic'e, grammatically suspicious; (β) is harsh, especially in a simple benediction, on account of the intercalation of so many words between the nom. and the modal factor of the sentence; (γ) is adopted by all the Greek commentators, and seems most simple and satisfactory; we translate therefore, 'grace be with all who love our Lord Jesus Christ *in incorruption*, *i. e.* in a manner and in an element that knows neither change, diminution, nor decay;' ἡ γὰρ εἰς τὸν Χρ. ἀγάπη ἀφθαρτος καὶ ἀμείωτος μᾶλλον δὲ καθ' ἐκάστην ἐπιδιδούσα τὴν ἡμέραν ὠφελεν εἶναι' (Æcum. Thus then this

ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

significant clause not only defines what the essence of the ἀγάπη is, but indicates that it ought to be perennial, immutable, incorruptible. The concluding ἀμὴν [Rec. with DEKL<sup>8</sup>;

most Vv. and Ff.] is rightly rejected by *Lachm.*, *Tisch.*, al. [with ABF G<sup>8</sup>; 2 mss., Aug., Boern., Amit<sup>8</sup>, Tol., Basm., Æth.-Pol., and some Ff.], as a liturgical addition.

# TRANSLATION.

## NOTICE.

THE principles on which this translation is based are explained in the general Preface to the commentary *on the Galatians*, and in the notice prefixed to the translation of that Epistle. The English Versions with which the translation is compared, and the editions which have been used, are the same as those used in the Translation of the former Epistle, with this exception, that the Version, here used and referred to as the Standard Genevan Version, is not (as before) the Version of the *New Testament* published in the year 1557 (reprinted in the *English Hexapla*) but the Version of the whole *Bible* published in the year 1560. This Version differs in many respects from the Version of 1557, and appears alone entitled to be considered as *THE GENEVAN VERSION*. In the present edition the citations have been carefully verified anew, some additions have been made, and errors, as far as possible, removed. One unimportant change may be specified. It has been suggested that it might be better to change 'unto' into 'to,' wherever 'unto' appears in the Authorized Version as marking a simple dative, and to reserve the former for the translation of prepositions with the accusative. As this is professedly a 'version for the closet,' and as rhythm (the usual reason for the interchange in the A.V.) is thus of less consequence, the suggestion has been adopted.

## THE EPISTLE TO THE EPHESIANS.

**P**AUL, an apostle of Christ Jesus by the will of God, I. to the saints which are [in Ephesus], and to the faithful in Christ Jesus. Grace *be* to you, and peace, 2 from God our Father and the Lord Jesus Christ.

Blessed *be* God and the Father of our Lord Jesus 3 Christ, who blessed us with every blessing of the Spirit in the heavenly *regions* in Christ: even as He chose us 4

CHAPTER I. 1. *Of Christ Jesus*] *Of\* Jesus Christ*, AUTH. *In Ephesus*] *At Ephesus*, AUTH. and all the other Vv.

2. *And the Lord*] Sim. WICL., COV. Test., RHEM.: *and from the Lord*, AUTH. and remaining Vv. The prep. in such cases as the present should certainly be omitted, as it tends to make that unity of source from whence the grace and peace come less apparent than it is in the Greek; comp. note on *Phil.* i. 2 (*Transl.*).

3. *God and the Father*] So WICL., COV. Test., RHEM.: *the God and Father*, AUTH.; *God even the Father*, GEN.; *God the father*, TYND. and remaining Vv. *Blessed us*] *Hath blessed us*, AUTH. and all the other Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the redemption. The idiom of our language frequently interferes with the regular application of the rule, but it is still no less certain that the English præterite is the nearest equivalent of

the Greek aor., see Latham, *Engl. Lang.* § 360, 361, and compare Scholefield's *Hints* (Pref.), p. xi. It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might seem to correspond to the Greek aor., but as the iterative force of the latter tense, even if admitted (see notes on *Gal.* v. 24), seems radically to differ from that of the Engl. pres. (the one expressing indefinite recurrence in the past, see Jelf, *Gr.* § 402. 1, the other indef. recurrence in the present), it will seem best not to venture on any such translation. *Every blessing*] So COV. Test.; *all manner of... blessings*, TYND. (*blessynge*, CRAN., COV.); *al... blessynge* WICL., GEN., BISH., RHEM.: *all... blessings*, AUTH. *Of the Spirit*] *Spiritual*, AUTH. and all the other Vv.; see notes. *The heavenly regions*] *Heavenly places*, AUTH.: *celestialis*, RHEM.; *heavenly things*, WICL. and remaining Vv.

4. *Even as*] *According as*, AUTH., TYND., COV., CRAN., BISH.; *as*, WICL.,

in Him before the foundation of the world, that we should  
 5 be holy and blameless before Him; IN LOVE having fore-  
 ordained us for adoption through Jesus Christ into Him-  
 6 self, according to the good pleasure of His will, to the  
 praise of the glory of His grace, wherein He bestowed  
 7 grace on us in the beloved; in whom we have redemption  
 through His blood, the forgiveness of our transgressions,  
 8 according to the riches of His grace, which He made to

COV. TEST., GEN., RHEM.: see note on  
 1 *Thess.* i. 5 (*Transl.*). Chose]

So RHEM.: *hath chosen*, AUTH., WICL.,  
 COV. TEST., GEN.; *had chosen*, TYND.,  
 and remaining Vv. Blameless]

*Without blame*, AUTH., TYND., COV.,  
 CRAN., GEN., BISH.; *without wemme*,  
 WICL.; *unspotted*, COV. TEST.; *immaculate*, RHEM. The slight change has  
 been made for the sake of retaining  
 the same translation both here and ch.  
 v. 27. On the distinction between  
*αἰσχος* ('in quo nihil est quod repre-  
 hendas') and *ἀμεμπτος* ('in quo nihil de-  
 siderari potest'), see Tittm. *Synon.* p. 29.

5. *In love having*] AUTH. and all  
 the other Vv. connect 'in love' with  
 the preceding verse; see notes. The  
 participle expresses probably a tem-  
 poral relation, 'after He had, &c.,' but  
 in so profound a subject it seems best  
 to retain the more undefined transl. of  
 AUTH. Foreordained] *Before*

*ordained*, WICL.; *ordained ... before*,  
 TYND., COV., CRAN.; *predestinated*,  
 AUTH. and the remaining Vv.

*For adoption*] *Unto the adoption of*  
*children*, AUTH.; *in to adop. of sones*,  
 WICL., RHEM. (*vnto the ad.*); *to be*  
*heyras*, TYND., CRAN.; *to receave vs as*  
*children*, COV.; *to be adopted*, GEN.,—  
 a good translation, but perhaps scarcely  
 sufficiently literal. Through] So

TYND. and other Vv.: *by*, AUTH.,  
 WICL., BISH., RHEM. Into Him-

*self*] *To himself*, AUTH.; *in to him*,  
 WICL.; *vnto him silfe*, TYND., CRAN.,

GEN., BISH., RHEM.; *in hymselfe*,  
 COV. TEST. Whether we adopt the  
 translation 'into' or 'unto' matters  
 but little, both approximating to, but  
 neither fully expressing the meaning  
 of the inclusive *els*, perhaps English  
 idiom ('adopt into') is slightly in favour  
 of the former. It seems also best  
 in English, for the sake of *perspicuity*,  
 to return to the reflexive form: 'into  
 Him' (ed. 1), though literal, perhaps  
 may seem ambiguous.

6. *Bestowed grace on us*] *Hath*  
*glorified us*, WICL.; *hath gratified vs*,  
 RHEM.; *hath made us accepted*, AUTH.  
 and all other Vv.

7. *Redemption*] Here we must be  
 content to omit (with all the Vv.) the  
 expressive article, our idiom seeming  
 to require some adjunct, *e.g.* 'the  
*promised red.*,' to make the article  
 perfectly intelligible. Of our

*transgressions*] *Of sins*, AUTH. and all  
 Vv.

8. *Which He made to abound*  
*toward us*] *Which grace he shed on*  
*us abundantly*, TYND., and sim. COV.;  
*wher of he hath ministred vnto vs*  
*abundantly*, CRAN.; *whereby he hathe*  
*bene abundant toward vs*, GEN.;  
*wherein he hath abounded toward*  
*us*, AUTH., BISH.

On this  
 clause a friend and accurate scholar  
 has made the observation, that as all  
 verbs of the character of *περισσεύω*  
 may practically be resolved into a  
 'verbum faciendi' with an appended

abound toward us in all wisdom and discernment; having 9  
made known to us the mystery of His will, according to  
His good pleasure which He purposed in Himself in re- 10  
gard of the dispensation of the fulness of times, to gather  
up again together all things in Christ, the things *that are*  
in heaven and the things *that are* on earth, *even* in Him;  
in whom we were also chosen as *His* inheritance, having 11  
been foreordained according to the purpose of Him who  
worketh all things after the counsel of His will; that we 12  
should be to the praise of His glory, who have before hoped

accus. elicited from the verb ('make an abundance of'), the gen. ἡς may here receive a simple explanation without reference to the principles of attraction. This remark appears to deserve some consideration. *Discernment*] *Prudence*, AUTH., WICL., COV. (both), CRAN., BISH., RHEM.; *percevaunce*, TYND.; *understanding*, GEN. The transl. 'prudence' appears to give the word a more decided reference to *practice* than the context will admit; 'understanding,' on the other hand, is too abstract, and fails to recognise the distinction between σύνεσις and φρόνησις. Perhaps the transl. in the text, or 'intelligence,' as indicating an application and exercise of the φρόνη, and a result of (spiritual) σοφία (comp. 1 Cor. ii. 13), approaches more nearly to the true meaning of the word in this passage.

9. *Purposed*] So WICL., TYND., COV. Test., RHEM.: *had purp.*, AUTH. and the remaining Vv.

10. *In regard of the disp.*] *In the disp.*, AUTH., COV. Test., GEN., BISH., RHEM.; paraphrastically, *to have it declared when the tyme were full come*, TYND., CRAN. (*was*), sim. COV. The translation in the text, or 'with a view to' (see notes), seems to make the meaning a little more distinct than the more usual 'for.' To *guther up again together*] *That...he*

*might gather together in one*, AUTH., GEN., BISH.; *that he might set vp... perfectly*, CRAN., *that...should be gathered togedder*, TYND., COV.; *to restore*, WICL.; *to set up*, COV. Test. *The things that are in heaven and the things that are*] Similarly TYND., COV., CRAN., and also COV. Test.: *both which are in heaven and which are*, AUTH., GEN., BISH. (*heavens*). The repetition which the older translators thus preserve is not without force in this solemn enunciation of the eternal purpose of God.

11. *We were also chosen as His inheritance*] *Also we have obtained an inheritance*, AUTH.; *we ben clepid bi sorte*, WICL., sim. COV. Test., RHEM.; *we are made heyres*, TYND., CRAN.; *also we are come to the inheritance*, COV.; *also we are chosen*, GEN., BISH. It may be observed that *also* is omitted by WICL., TYND., CRAN.

*Having been fore-ordained*] *Being predestinated*, AUTH., BISH. (*-nate*); and *were therto predestinate*, TYND., CRAN.; *bifor ordeyned*, WICL.; *predestinate*, COV. Test., RHEM. The simpler translation in the text seems decidedly preferable; see notes on ver. 5.

*His will*] So WICL., RHEM.: *his own will*, AUTH. and remaining Vv.

12. *Have before hoped*] *First trusted*, AUTH. (*hoped*, AUTH. marg.), GEN.; *han hopid bifor*, WICL.; *afore haue*



- 13 in Christ: in whom ye too, having heard the word of truth, the gospel of your salvation,—in whom, *I say*, having also believed, ye were sealed with the holy Spirit of  
 14 promise, which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.
- 15 For this cause I also, having heard of the faith which is among you in the Lord Jesus, and the love which *ye*  
 16 have unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of  
 17 our Lord Jesus Christ, the Father of glory, would give to

*hoped*, COV. TEST., RHEM. *before*; *before believed*, TYND., CRAN., BISH. The force of the *perf. part.* should be retained in transl., especially as this can so easily be done by the inserted 'have,' as COV. TEST., RHEM.; the English perfect expresses the past in connexion, by its effects or consequences, with the present: see Latham, *Engl. Lang.* § 579 (ed. 3).

13. *Ye too, having heard*] *You also, when you had heard*, RHEM., with a similarly suspended member; *ye also trusted after that ye heard*, &c., AUTH., *sim. GEN.*; *also ye beleued after that ye herde*, COV., *sim. COV. TEST.*; *also we beleue for asmoch as we haue hearde*, CRAN.; *also ye [hoped] after that ye heard*, BISH. TYND. connects, *ye also (after that ye hearde...) were sealed. I say, having also*] *Also after that ye*, AUTH. The change to the particip. structure in both members seems to make the sentence a little more distinct, and to preserve in the latter the close connexion of *kal* with *πιστεύσατες*; see notes. *The holy*] So all the Vv. except AUTH., *that holy*.

14. *Which*] On the form 'which,' see notes on *Gal. i. 2 (Transl.)*. *For*] So COV. TEST., CRAN.: *until*, AUTH., GEN.; in *to*, WIOL.; *unto*,

BISH.; *to*, RHEM. The translation of TYND. (*to redeme*) is paraphrastic.

15. *For this cause*] *Wherefore*, AUTH., TYND., COV. (both), CRAN., BISH.; *therefore*, WIOL., GEN., RHEM. The transl. 'for this cause' is more consonant with the general style of AUTH. than the equally literal and correct 'on this account,' and so is substituted for it. 'Wherefore' (AUTH.) is rather the transl. of *διό*.

*Having heard*] *After I heard*, AUTH.; *herynge*, WIOL., COV. TEST., RHEM.; *after that I heard*, TYND., CRAN., GEN., BISH.; *in so moch as I haue herde*, COV. *The faith, &c.*] *Your faith*, AUTH., WIOL., RHEM.; *the fayth which ye have*, TYND., COV., CRAN., GEN., BISH.; *your f. whych is*, COV. TEST. *The love which ye have*] *Love*, AUTH. and the other Vv. except WIOL., *the love*, and COV., *of youre love*.

17. *Would give*] *May give*, AUTH., COV. (both), CRAN., BISH.; *myght geve*, TYND., GEN. The change in the text is made as an attempt to express the conditioned, hoped for, realization ('would please to give') expressed by the opt. *δῶν*; comp. Latham, *Engl. Lang.* § 592, Wallis, *Gramm. Angl.* p. 107. Hermann (*Soph. Elect.* 57) asserts that in German the distinction may be observed by translating the Greek subj. by the German ind. pres.,

you the Spirit of wisdom and revelation in full knowledge of Him; having the eyes of your heart enlightened, that 18 ye may know what is the hope of His calling, and what the riches of the glory of His inheritance *are* among the saints, and what the surpassing greatness of His power *is* 19 to us-ward who believe, according to the operation of the power of His might, which He wrought in Christ, when 20 He raised Him from the dead,—and He set *Him* on His right hand in the heavenly *regions*, over above all Princi- 21 pality, and Power, and Might, and Dominion, *yea* and

the opt. by the German imperf. subjunctive. The transl. of TYND., al., though practically preserving the correct shade of meaning, violates the law of 'the succession of tenses;' see Latham, *Engl. Lang.* § 616.

*Full knowledge*] *The knowledge*, AUTH. and all the other Vv. (*knowynge*, WICL.). It may be doubted whether this stronger translation can in all cases be maintained. That there is generally a clear recognition of the increased force of the compound may be inferred from a comparison of the passages in which the simple and compound forms are respectively used. Caution however is required in exhibiting this in translation.

18. *Having the eyes of your heart enlightened*] *The eyes of your* \*understanding being enlightened, AUTH.; and *lighten the eyes of youre myndes*, TYND., CRAN. (*vnderstondinge*, COV.); *the eyes of youre harte beyng lyghtened*, COV. Test. (*myndes*, BISH.); *that y<sup>e</sup> eyes of your vnd. may be lightened*, GEN.; *the eyes of your hart illuminated*, RHEM., sim. WICL. *Are among*] *Apon* TYND., COV., CRAN.; *in*, AUTH. and the remaining Vv. It may be observed that TYND., COV., GEN., BISH., similarly insert the auxiliary verb immediately before the prep. (WICL., COV. Test., RHEM. before *the riches*; CRAN. after *the glorie*), show-

ing that they did not consider *ἐν τοῖς αἰσίοις* as merely appended to *τῆς κληρονομίας αὐτοῦ*; see notes.

19. *What the...power is*] *What is the*, &c., AUTH., and the same order is kept by all the other Vv.

*Surpassing*] *Excellent*, WICL.; *passing*, RHEM.; *exceeding*, AUTH. and the other Vv. *To us-ward*] So

AUTH., TYND., CRAN., BISH.; *in to us*, WICL.; *towarde vs*, COV. (both), GEN., RHEM.

*Operation*] So RHEM.: *working*, AUTH. and the remaining Vv.; see notes on ch. iii. 7.

*The power of His might*] *His mighty power*, AUTH., COV., GEN., BISH.; *the myght of his vertu*, WICL.; *that his mighty power*, TYND., CRAN.; *the myght of hys power*, COV. Test., RHEM.

20. *And He set*] *And set*, AUTH.: the change in the original from the participial structure to that of the aor. indic. is better preserved by inserting the pronoun. *On His*] So WICL., TYND., COV., CRAN., BISH., RHEM.: *at his own*, AUTH.; *at hys*, COV. Test., GEN.

*The heavenly regions*] *The heavenly places*, AUTH., GEN., BISH. (om. *the*); *heavenli thingis*, WICL., TYND., COV. (both), CRAN.; *celestialis*, RHEM.

21. *Over above*] *Far above*, AUTH., GEN., BISH.; *above*, WICL. and the remaining Vv. *Yea and*] *And*,

every name *that* is named, not only in this world, but also  
 22 in that which is to come; and put all *things* under His  
 feet, and gave HIM *as* Head over all *things* to the church,  
 23 which indeed is His body, the fulness of Him that filleth  
 all with all.

II. And you also being dead by your trespasses and your  
 2 sins,—wherein ye once walked according to the course of  
 this world, according to the prince of the empire of the

AUTH.; see notes.

22. Put] *Hath put*, AUTH., TYND., COV., CRAN., BISH.; *hath he subdued*, COV. Test., RHEM. (*he hath*); *hath made...subject*, GEN.; *made...suget*, WICL.,—the only version which omits the auxiliary verb. Gave HIM, &c.] *Gave him to be the head over all things to*, AUTH., BISH.; *hath made him above all thynges, the heed of*, TYND., COV., CRAN.; *made hym heade over all*, COV. Test.; *hath appointed him over all things to be the heade to*, GEN.; *hath made him head ouer al*, RHEM. The emphatic position of αὐτῷ in the original should not be left unnoticed.

23. Which indeed] Which, AUTH. and the other Vv. except WICL. (*that*). If the distinction usually made between 'that' and 'which' is correct, viz. that the former is *restrictive*, the latter *resumptive* (see Brown, *Gramm. of Grammars*, II. 5, p. 293, and notes on Col. iii. 1, *Transl.*), 'that' will often be a correct translation of ἧς when used *differentially* (see notes on Gal. iv. 24), e.g. ἡ πόλις ἧς ἐν Δέλφοις κτίσεται: in the present case however WICL. is not correct, as ἧς appears here to be used *explicatively*.

With all] *In all*, AUTH., COV. (both), CRAN., BISH., RHEM.; *in alle thingis*, WICL., TYND., GEN.

CHAPTER II. 1. You also being dead] You hath he quickened *who were* dead, AUTH. The participle ὄντας has been

differently translated: *who were*, AUTH.; *that were*, TYND., GEN., BISH.; *whan ye were*, COV. (both); *where as ye were*, CRAN. Of these the last two translations, though more correct in point of grammar than TYND., al., which tacitly supply an article, seem scarcely so satisfactory as the more simple one in the text, esp. if the present verse be compared with verse 5. The part. ὄντας obviously marks the state in which they were at the time when God quickened them. While in verse 5 this is brought prominently forward by the καί, here, on the contrary, the καί is joined with, and gives prominence to ὁμᾶς. In the present case then, a simple indication of their state without any temporal or causal adjunct, 'when,' 'whereas,' &c., seems most suitable to the context, as less calling away the attention from the more emphatic ὁμᾶς.

By your] So RHEM.: *in*, AUTH., TYND., CRAN., GEN., BISH.; *thorow*, COV.; *in youre*, WICL.; *thorowe your*, COV. Test. Your sins] *Sins*, AUTH. and all the other Vv. (*synne*, TYND.).

2. Ye once walked] *In time past ye walked*, AUTH., TYND., COV., CRAN., GEN., BISH.; *ye wandriden sumtyme*, WICL.; *ye walked somtyme*, COV. Test.; *sometime you vv.*, RHEM.

Of the empire of] *Of the power of*, AUTH., WICL., COV. Test. (*om. the*), RHEM.; *that ruleth in*, TYND., COV., CRAN., GEN., BISH. The somewhat modern

air, of the spirit that now worketh in the sons of disobedience; among whom even we all once had our conversation in 3  
the lusts of our flesh, doing the desires of the flesh and of the thoughts, and we were children by nature—of wrath, even as the rest:—but God, being rich in mercy, because of His 4  
great love wherewith He loved us, even while we were 5  
dead by our trespasses, quickened us together with Christ

form of expression in the text seems the only one that exactly represents the view taken in the notes of the collective term *ἐξουσίας*.

*Of the spirit*] So WICL., RHEM.: *the spirit*, AUTH., TYND., COV. TEST., CRAN., BISH.; *namely, after y<sup>e</sup> sp.*, COV.; *euen the sp.*, GEN. *Sons*] So WICL.: *children*, AUTH. and the other Vv.

3. *Even we*] Also *we*, AUTH., WICL., COV. TEST., RHEM.; *we also*, TYND., COV., GEN.; *we*, CRAN., BISH., but see next note.

*Once had our convers.*] *Had our convers. in times past*, AUTH.; *lyueden sumtyme*, WICL.; *had oure conversacion in tyme past*, TYND., COV., GEN. (CRAN., BISH. insert also before *in*); *hauē led our conuersacion somtyme*, COV. TEST.; *conuersed sometime*, RHEM. This lighter translation of *πὸ τότε* seems preferable both here and in ver. 2. The order of the Greek would seem to require 'had our conversation once,' but this would lead to ambiguity when read in connexion with the succeeding words.

*Doing*] So WICL., COV. TEST., RHEM.; *fulfilling*, AUTH., BISH.; *and fulfilled*, TYND., CRAN.; *and dyd*, COV.; *in fulfilling*, GEN.

*Thoughts*] So WICL., COV. TEST., RHEM.; *mind*, AUTH. and the remaining Vv.

*We were*] So WICL.: *were*, AUTH. and all the other Vv. except COV. TEST., *were we*.

*Children*] *The children*, AUTH. and all the other Vv. except WICL., *the sons*.

*Children by nature—of wrath*] *By nature the chil-*

*dren of wrath*, AUTH., CRAN., GEN., BISH., RHEM., and sim. COV. TEST.; *bi kynde the sones of wraththe*, WICL.; *naturally the children of wrath*, TYND., COV. All attempts to explain away the simple and ordinary meaning of these words must be, somewhat summarily, pronounced to be both futile and untenable. Such a translation as 'children of impulse' (Maurice, *Unity*, p. 538) has only to be noticed to be rejected. The substantive *δρῆ* is used in thirty-four other places in the N. T., and in none does it appear even to approach to the meaning thus arbitrarily assigned to it. *The rest*] So RHEM.: *others*, AUTH., GEN.; *other men*, WICL.; *other*, TYND. and the remaining Vv.

4. *Being rich*] *Who is rich*, AUTH.; *that is riche*, WICL.; *which is rich*, TYND. and the remaining Vv.

*Because of...love*] *For*, &c., AUTH., WICL., CRAN., BISH., RHEM.; *thorow*, &c., TYND., COV., GEN.: *for...loves sake*, COV. TEST.

5. *While*] *When*, AUTH. and all Vv. The change is only made to express more forcibly the existing state; see notes.

*By our trespasses*] *In sins*, AUTH., WICL., COV.; *thorow synnes*, COV. TEST. The remaining Vv. give what seems the more correct transl. of the dative; *by synne*, TYND.; *by synnes*, CRAN., GEN., BISH., RHEM. *Quickened*] So WICL., CRAN., RHEM.: *hath quickened*, AUTH. and the remaining Vv. *Have ye been*]

6 (by grace have ye been saved), and raised *us* up with *Him*, and made *us* sit with *Him* in the heavenly *regions*,  
 7 in Christ Jesus; that He might shew forth in the ages that are coming the surpassing riches of His grace in  
 8 kindness towards us in Christ Jesus. For by GRACE have ye been saved through faith; and this *cometh* not of your-  
 9 selves, the gift is GOD'S; not of works, that no man should  
 10 boast: for we are HIS workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.

*Ye are*, AUTH., COV. Test., GEN., BISH.; *ye ben*, WIOL.; *are ye*, TYND., COV., CRAN.; *you are*, RHEM. On the simplest practical rule of choosing between 'am' and 'have been' in the translation of the Greek perf. pass., see notes on Col. i. 16 (*Transl.*). 'Are' might indeed be retained on the ground that 'am' with the part. does involve an essentially *past* element (Latham, *Eng. Lang.* § 568); still the change seems a little more in harmony with the context.

6. *Raised*] So WIOL. (*agenreisd*), CRAN., RHEM.; *hath raised*, AUTH. and the remaining Vv. *Up with Him*] So COV. (both), RHEM.: *to gidre*, WIOL.; *ep tog. wyth hym*, CRAN.; *up together*, AUTH. and the remaining Vv. *With him* (2)] So COV. (both), RHEM.; *together with him*, CRAN.: *together*, AUTH. and the remaining Vv. *In the heavenly regions*] *In h. places*, AUTH.; *in the h. places*, GEN.; *in h. thingis*, WIOL., TYND., COV. (both), BISH.; *amonge them of heaven*, CRAN.; *in the celestials*, RHEM.

7. *That He might, &c.*] So, as to order, WIOL., TYND., GEN., RHEM.: *that in the ages to come, he might*, AUTH., and sim. COV. (both), CRAN., BISH. *Shew forth*] *Shew*, AUTH. and all the other Vv. *That are coming*] *Above comyng*, WIOL.; *succeeding*, RHEM.; *to come*, AUTH. and the other

Vv. *Surpassing*] *Plenteuous*, WIOL.; *abundaunte*, COV. Test., RHEM.; *exceeding*, AUTH. and the remaining Vv. *In kindness*] So TYND., COV., CRAN.: *in his kindness*, AUTH., BISH.; *in goodnes*, WIOL., COV. Test.; *through his kindnes*, GEN.; *in bountie*, RHEM. *In Chr. Jes.*] So all the Vv. except AUTH., CRAN., BISH., *through Chr. Jes.*

8. *Have ye been*] *Are ye*, AUTH.: see notes on ver. 5. *And this cometh*] *And this*, WIOL.; *and that*, AUTH. and all remaining Vv. It does not seem necessary to change 'of' into 'from,' the former being frequently a very suitable translation of *ek*; see notes on Gal. ii. 16. *The gift is God's*] It is *the gift of God*, AUTH. and all the other Vv. The emphasis is maintained, appy. more in accordance with English idiom, by placing the gen. at the end rather than at the beginning.

9. *That no*] So WIOL., RHEM.: *lest any*, AUTH. and the remaining Vv.

10. *For good works*] *In g. w.*, WIOL., COV. Test., RHEM.; *unto g. w.*, AUTH. and the remaining Vv. *Which*] *Vnto the wh.*, TYND., COV. (*to*). *Before prepared*] *Hath before ordained*, AUTH., BISH.; *hath ordeyned*, WIOL., GEN.; *ordeyned vs before*, TYND., COV.; *hath prepared*, COV. Test., RHEM.; *ordeyned*, CRAN.

Wherefore remember, that aforetime ye, Gentiles in 11  
the flesh, who are called the Uncircumcision by the so-  
called Circumcision, performed by hand in the flesh,—  
that ye were at that time without Christ, being aliens 12  
from the commonwealth of Israel, and strangers from the  
covenants of the promise, having no hope, and without  
God in the world: but now in Christ JESUS ye who once 13  
were far off are become nigh by the blood of Christ. For 14  
HE is our Peace, who made both one, and broke down the  
middle wall of the partition—to wit, the enmity—in His 15

11. *That aforetime ye]* \**That ye*  
being in time past, AUTH. This trans-  
lation of *πρωτὸ* (COV.) is perhaps a  
little simpler than that of AUTH. (and  
remaining Vv. except WICL., COV.  
Test., RHEM., *sumtyme*), and serves  
equally well to keep up the antithesis  
between *πρωτὸ* and *τῷ κατὰ ἐκείνῃ* in  
ver. 12.

*The so-called]* *That*  
*which is called*, AUTH. (adding *the*),  
CRAN., BISH., RHEM., and sim. the  
remaining Vv.

*Performed by*  
*hand in the flesh]* So, as to order, WICL.,  
*made bi hond in fleisch*, and sim. COV.  
Test., *made wyth hande in the fleshe:*  
*in the flesh made by hands*, AUTH.,  
GEN. (with *h.*), BISH.; *in the fleshe,*  
*which circumcision is made by hondes*,  
TYND., CRAN.; *after the flesh, whiche*  
*circ. is made with the hande*, COV.  
The transposition in the text seems  
desirable, as marking that *ἐν σαρκὶ* is  
not to be closely connected with *λεγο-  
μενὸν περιτ.* (the error of TYND., CRAN.,  
COV., and sim. remaining Vv.), but  
rather to be regarded as a separate  
member qualifying what has preceded,  
and in more immediate connexion with  
*χειρουργήσας*: see notes in loc.

12. *Ye were at that time]* So TYND.,  
sim. WICL., RHEM.; *ye were*, I say,  
at y<sup>e</sup> time, GEN.: *ye at the same tyme*  
*were*, COV.; *at that time ye were*,  
AUTH., CRAN., BISH.

*The promise]* So CRAN., COV. Test.,

RHEM.; *biheest* WICL.: *promise*, AUTH.  
and the remaining Vv.

13. *Once]* So GEN.: *sometimes*,  
AUTH.; *sumtyme*, WICL., COV. Test.,  
CRAN., BISH., RHEM.; *a while ago*,  
TYND.; *afore tyme*, COV.

*Are*  
*become]* *Are now made*, COV. (both);  
*are made*, AUTH. and the other Vv.

The change however seems desirable,  
if only to obviate the supposition that  
*ἐκτελέσθης* is here used with a passive  
force; see notes on ch. iii. 7. The  
aorist cannot be preserved in English  
when in association with the participle  
of present time (*ῥυτὶ*); comp. notes on  
ch. iii. 5.

14. *Made]* So WICL.: *hath made*,  
AUTH. and all the remaining Vv.

*Broke down]* *Vnbyndynge*, WICL.;  
*hath broken down*, AUTH., TYND.,  
COV., CRAN., BISH.; *broken downe*,  
COV. Test.; *hath broken*, GEN.; *dis-*  
*solving*, RHEM.

*The middle wall*  
*of the partition]* So RHEM.: *the mid-*  
*dle wall of partition between us*, AUTH.;  
*the myddil walle of a wal with out*  
*morter*, WICL.; *the wall that was a*  
*stoppe bitwene vs*, TYND., COV., CRAN.,  
BISH. (*mydle wal*); *the myd wall of*  
*y<sup>e</sup> stoppe*, COV. Test.; *the stoppe of the*  
*partition wall*, GEN.

15. *To wit the enmity, &c.]* *Having*  
*abolished in his flesh the enmity*, even,  
AUTH., and similarly as to connexion  
the other Vv. except WICL., COV. Test.,

flesh, having abolished the law of commandments *expressed* in decrees; that He might make the two in Him-  
 16 self into one new man, so making peace, and might recon-  
 cile again both of us in one body to God by the cross,  
 17 having slain the enmity thereby. And He came and  
 preached peace to you which were afar off, and peace to  
 18 them that were nigh; since through Him we both in one  
 19 Spirit have our admission unto the Father. So then ye  
 are no more strangers and sojourners, but ye are fellow-  
 citizens with the saints, and of the household of God,  
 20 built up upon the foundation of the apostles and pro-  
 phets, Jesus Christ Himself being the chief corner stone;  
 21 in whom all the building being fitly framed together

RHEM., which, as following the Vulg., appy. connect *ἐν σαρ.* with *τῇ ψυχῇ*, and *ἐν δόγμ.* with *καταρ.*: see notes.

*Expressed, &c.*] Contained in ordinances, AUTH., BISH.; *contayned in the lawe written*, TYND., COV., CRAN.; which standeth in ordinances, GEN.: *bi domes*, WICL.; *by judgements*, COV. Test.; in decrees, RHEM., see previous note.

*That he might make*] So COV. Test. (*that...he myght make*); *for to make*, AUTH., TYND., CRAN., GEN., BISH.; *that he make*, WICL.; *that...he mighte create*, COV.; *that he may cr.*, RHEM.

*The two in Himself*] So RHEM.; *ij. in hym self*, WICL.; *in hymselfe....two*, COV. Test.; *in himself, of twain*, AUTH.; *of twayne...in him selfe*, TYND., COV., CRAN., GEN., BISH. *Into one*] So WICL., RHEM.; *in one*, COV. Test.; *one*, AUTH. and the remaining Vv.

16. *And might*] *And that he might*, AUTH. *Reconcile again*] *Reconcile*, AUTH. and all the other Vv.; see notes in loc. *Both of us*] *Both*, AUTH. and all the other Vv.

*In one body unto God*] *In one bodye...* unto God, COV. Test.; *in o bodi to god*, WICL., RHEM.: *unto God in one body*, AUTH. and the remaining Vv.

17. *And He came and*] *And he*

*comynge*, WICL., COV. Test.; and *comming he*, RHEM.; and *came and*, AUTH. and the remaining Vv.

*And peace to*] *And 'to*, AUTH.

18. *Since*] *For*, AUTH. and all the other Vv. *Both in one Spirit*] So

RHEM.: *both...by one Spirit*, AUTH., and similarly, as to order, all the remaining Vv. The only two Vv. that adopt the translation 'by' are GEN. and AUTH., all the rest more correctly adopt 'in.'

*Our admission*] *An access*, AUTH.; *nyg comynge*, WICL.; *an open waye in*, TYND.; *intraunce*, COV.; *an intr.*, COV. Test., CRAN., GEN., BISH.; *accesse*, RHEM.

19. *So then*] *Therfor now*, WICL.; *therfor*, COV. Test.; *now then*, RHEM.; *now therefore*, AUTH. and remaining Vv.

*Strangers and sojourners*] *Gestis and straungers*, WICL., COV. (both); *str. and foreigners*, AUTH. and all other Vv. *But ye are*] So COV. Test., WICL., RHEM. (you); *\*but*, AUTH. and all other Vv.

20. *Built up*] *Above bildid*, WICL.; *buylded*, COV. (both); *built*, RHEM.; and *are built*, AUTH. and the other Vv.

21. *All the building*] So AUTH., GEN., BISH.; *eche bildynge*, WICL.; *every bildynge*, TYND., COV. (both);

groweth unto an holy temple in the Lord; in whom ye 22  
also are builded together for an habitation of God in the  
Spirit.

For this cause I Paul, the prisoner of Christ Jesus for III.  
you Gentiles,—if indeed ye have heard of the dispensation 2  
of the grace of God which was given me to you-ward; how 3  
that BY REVELATION the mystery was made known to me,  
as I have before written in few words; in accordance with 4  
which, when ye read, ye can perceive my understanding  
in the mystery of Christ, which in other generations was 5  
not made known to the sons of men, as it hath now been  
revealed to His holy apostles and prophets by the Spirit;  
*to wit*, that the Gentiles are fellow-heirs, and of the same 6

*what buildyng soeuer*, CRAN.; *at building*, RHEM.; see notes.

*Being filly*] *Filly*, AUTH.

22. *Ye also*] *You also*, AUTH.

*In the Spirit*] So TYND., COV.; *in the hooli gooste*, WICL., COV. Test., CRAN. (thorow), RHEM.: *through the Sp.*, AUTH., BISH.; *by the Sp.*, GEN.

CHAPTER III. 1. *Christ Jesus*] So WICL.; *Jesus Christ*, AUTH. and all the other Vv., but without any difference of reading in the *Rec. Text*.

2. *If indeed*] *If*, AUTH., TYND., CRAN., GEN., BISH.; *if netheless*, WICL.; *accordinge as*, COV.; *yf so be yet that*, COV. Test.; *if yet*, RHEM.

*Which, &c.*] It is nearly impossible (without paraphrase) to imply that 'which' refers to 'grace.' In the edition of 1611 'God' was followed by a comma. *Was giren*] *Is given*, AUTH. and all the other Vv.

3. *The mystery, &c.*] *\*He made known unto me the mystery*, AUTH.

*Have before written*] *Wrote afore*, AUTH., COV. Test., CRAN., BISH.; *aboue wrote*, WICL.; *wrote above*, TYND., COV., GEN.; *haue written before*, RHEM.

4. *In accordance with which*] *As*, WICL.; *like as*, COV. Test.; *according*

*as*, RHEM.; *whereby*, AUTH. and the remaining Vv. *Can*] *May*, AUTH.

and all the other Vv., but not correctly; the rule apparently being, 'may et can potentiam innuunt, cum hoc tamen discrimine, may et might vel de jure vel saltem de rei possibilitate dicuntur, at can et could de viribus agentis;' Wallis, *Gramm. Angl.* p. 107.

*Perceive my understanding*] So COV.: *understand my knowledge*, AUTH., CRAN., BISH.; *knowe myne vnderstondyng*, TYND., GEN.; *endurstonde my prudence*, WICL., COV. Test.; *vnd. my vvisedom*, RHEM.

5. *Other generations*] So WICL., COV. Test., RHEM.: *other ages*, AUTH., GEN., BISH.; *tymes passed*, TYND., COV. (past), CRAN.

*It hath now been*] *It is now*, AUTH. and the other Vv. except RHEM., *now it is*. This is a case where the strict translation cannot be maintained: in English the aorist has no connexion with present time (Latham, *Eng. Lang.* § 579), and therefore cannot here properly be connected with *vûv*; in Greek this is possible, from the greater temporal latitude of the tense; comp. notes on 1 Tim. v. 15 (Transl.).

6. *To wit, that*] Similarly COV.,



body, and joint-partakers of the promise, in Christ Jesus,  
 7 through the Gospel; whereof I became a minister, ac-  
 cording to the gift of the grace of God, which was given  
 8 to me according to the operation of His power. To me,  
 who am less than the least of all saints, was this grace  
 given,—to preach among the Gentiles the unsearchable  
 9 riches of Christ, and to make all *men* see what *is* the dis-  
 pensation of the mystery, which from the ages hath been  
 10 hid in God, who created ALL THINGS; to the intent that  
 now to the Principalities and the Powers in the heavenly  
*regions* might be made known through the church the  
 11 manifold wisdom of God, according to the purpose of the

*namely, that; how y<sup>e</sup>,* COV. Test.: *that*, AUTH. and the remaining Vv. except RHEM. (which is excessively harsh), *the Gentile to be.* *Are]* So WIGL., COV. Test.: *should be*, AUTH. and the remaining Vv. except RHEM., *to be; see above.* *Joint-partakers]* SIM. COV. Test., *lyke partakers: parteneris to gidre*, WIGL.; *comp participant*, RHEM.; *partakers*, AUTH. and the remaining Vv. *The promise]* \**His promise*, AUTH. *Christ Jesus]* \**Christ*, AUTH. *Through]* So COV. Test.: *by the meanes of*, TYND., CRAN.; *by*, AUTH. and the remaining Vv.

7. *I became]* *I was made*, AUTH., BISH.; *I am made*, WIGL. and all the remaining Vv. *Which was given]* *Whiche is goun*, WIGL., COV. (both), CRAN., BISH., RHEM.; *given*, AUTH. and the remaining Vv. *According to (2)]* So COV., RHEM.: *by*, AUTH., WIGL.; *thorow*, TYND., GEN.; *after*, COV. Test., CRAN., BISH. *Operation]* So RHEM.: *effectual working*, AUTH.; *worchyng*, WIGL. and all the remaining Vv. This word is always difficult to translate: 'effectual working' is perhaps too strong; 'working' alone is appy. too weak. Perhaps the term in the text as mark-

ing a more formal nature of working is slightly preferable; comp. notes on 2 *Thess.* ii. 11, where however the present translation would seem less suitable.

8. *Was]* *Is*, AUTH. and all the other Vv. *To preach]* So WIGL., COV. Test.; *to euangelize*, RHEM.: *that I should preach*, AUTH. and all the remaining Vv. The change is made to preserve a similar translation of the two infinitives; see Scholef. *Hints*, p. 100.

9. *Dispensation]* \**Fellowship*, AUTH. *From the ages]* *Fro worldis*, WIGL., RHEM.; *sence the worlde beganne*, COV. Test.; *from the beginning of the world*, AUTH. and the other Vv. *All things]* \**All things by J. C.*, AUTH.

10. *The powers]* *Powers*, AUTH. and the other Vv. except WIGL., RHEM., *potestatis.* *The heavenly regions]* *Heavenly places*, AUTH., GEN.; *heuenli thingis*, WIGL., COV. Test., CRAN., BISH.; *heven*, TYND., COV.; *the celestials*, RHEM. *Might be made known]* *Might be known*, AUTH. and the other Vv. except WIGL., *be knowun*, and RHEM., *may be notified.* *Through]* *By*, AUTH. and all the other Vv.

11. *Purpose of the ages]* *Eternal*

ages which he made in Christ Jesus our Lord; in whom <sup>12</sup>  
we have our boldness and our admission, in confidence,  
through the faith in Him. Wherefore I entreat *you* not <sup>13</sup>  
to lose heart in my tribulations for you, seeing it is your  
glory.

For this cause I bow my knees unto the Father, from <sup>14</sup>  
whom every race in heaven and on earth is *thus* named, <sup>15</sup>  
that He would grant you, according to the riches of His <sup>16</sup>  
glory, to be strengthened with might through His Spirit  
in the inner man, so that Christ may dwell in your hearts <sup>17</sup>  
by faith,—ye having been rooted and grounded in love,— <sup>18</sup>  
that ye may be fully able to comprehend with all saints  
what is the breadth, and length, and depth, and height,

purpose, AUTH. and the other Vv. except WICL., *bifor ordenaunce of worldis*, and RHEM., *preſcription of worldes*.

Made] So WICL., RHEM.; *purposed*, AUTH., TYND.; *wrought*, CRAN., GEN., BISH.; *hath shewed*, COV. (both).

12. *Have our boldness*] *Have boldness*, AUTH., COV., CRAN., GEN., BISH.; *han trist*, WICL., COV. Test., *are bolde*, TYND.; *have affiance*, RHEM. *And our admission*] *And access*, AUTH., RHEM.; *and nyg comynge*, WICL.; *to drawe nye*, TYND.; *and intraunce*, COV. (both), CRAN., GEN., BISH.

*In confidence*] So, as regards the prep., WICL., COV. (both), BISH., RHEM.: *with*, AUTH., CRAN., GEN. The words *τῇ προσευχῇ ἐν πεποιθῆσει* are joined together by TYND. and appy. all the Vv. except WICL., and AUTH. (ed. 1611).

13. *I entreat you, &c.*] *I desire that ye (you, RHEM.) faint not*, AUTH. and the remaining Vv. except WICL., *I aze: that ye faile not*. *Seeing it is*] *Which is*, AUTH. and all the other Vv.

14. *The Father*] *The Father of our Lord Jesus Christ*, AUTH.

15. *From*] *Of*, AUTH. and the other

Vv. except TYND., COV., CRAN., which paraphrase. *Every race*] *The whole family*, AUTH., GEN.; *echē fadirheed*, WICL.; *al fatherhode*, COV. Test.; *all that ye called father*, TYND., COV., CRAN.; *al the familie*, BISH.; *al paternitie*, RHEM.

On the difficulty of properly translating this clause, see Trench on *Auth. Ver.* ch. II. p. 26 (ed. 2). *And on earth*] *And earth*, AUTH. *Is thus named*] *Is named*, AUTH. The word *thus* is introduced only to make the peronomasia in the original a little more apparent.

16. *Through*] *By*, AUTH. and all the other Vv. *In the inner man*] In the former edd. 'into' was adopted, as designed to mark that inflowing of spiritual strength which is so clearly implied in the original. It seems however contrary to the idiom of our language, and so has been altered.

17. *So that*] *That*, AUTH. and the other Vv. except RHEM., *Chr. to dwell*. 18. *Ye having been...that ye*] *That ye*, WICL., RHEM. (you); *that ye (you, COV. Test.) being*, AUTH. and the remaining Vv. *May be fully able to*] *May be able to*, AUTH.,

- 19 and to know the love of Christ which passeth knowledge,  
that ye may be filled up to all the fulness of God.
- 20 Now to Him that is able to do beyond all things,  
abundantly beyond what we ask or think, according to
- 21 the power that worketh in us, to Him be glory in the  
church, and in Christ Jesus, to all the generations of the  
age of the ages. Amen.
- IV. I exhort you therefore, I the prisoner in the Lord, that  
ye walk worthy of the calling wherewith ye were called,  
2 with all lowliness and meekness, with longsuffering, for-  
3 bearing one another in love; giving diligence to keep the  
4 unity of the Spirit in the bond of peace. *There is one*

COV., GEN., RHEM.; *moun*, WICL.,  
COV. Test.; *myght be able to*, TYND.,  
CRAN., BISH.

19. *May*] So COV. (both), GEN.,  
RHEM.: *might*, AUTH., TYND., CRAN.,  
BISH.; omitted by WICL. The change  
is made to avoid the violation of the  
law of 'the succession of tenses,' see  
Latham, *Engl. Lang.* § 616.  
*Up to*] *In*, WICL.; *into*, COV. Test.;  
*vnto*, RHEM.; *with*, AUTH. and the  
remaining Vv.

20. *Beyond all things, &c.*] *Alle  
things more plenteuousli* (abundantly,  
COV. Test., RHEM.) *thanne*, WICL.;  
*exceeding abundantly above all that*,  
AUTH. and the other Vv.

21. *And in Chr. Jes.*] So WICL., COV.  
Test., RHEM.: *\*by Chr. Jes.*, AUTH.  
(*Jes. Chr.*, TYND., CRAN.), GEN., BISH.;  
*which is in Chr. Jes.*, COV. . . *To all the  
generations, &c.*] *Throughout all ages*,  
*world without end*, AUTH., BISH.; *in  
to alle the generaciouns of the worldis*,  
WICL.; *thorowout all gen. from tyme  
to tyme*, TYND., CRAN.; *at all tymes  
for euer and euer*, COV.; *into all gen.  
of the worlde of worldes*, COV. Test.;  
*throughout all gen. for euer*, GEN.;  
*vnto al gen. vworld vvithout end*, RHEM.

CHAPTER IV. 1. *I exhort you, &c.*]

*I therefore the prisoner...beseech you  
that*, AUTH., and in similar order all  
the other Vv. It seems however de-  
sirable to maintain the emphatic col-  
location ('ad excitandum affectum,  
quo sit efficacior exhortatio,' Est.) of  
the original. There is some variation  
in the translation of *παράκαλῶ*. The  
translation in the text is found in  
TYND., COV., CRAN., BISH.: *beseech*,  
AUTH., WICL., COV. Test., RHEM.;  
*praye*, GEN.

*In the Lord*] So  
COV. (both), GEN., BISH., RHEM. (*our  
L.*); *of the Lord*, AUTH.; *of the Lordes*,  
CRAN.; *for the lord*, WICL.; *for the  
lordes sake*, TYND.

*Calling*] So WICL. (*clepyng*), COV. (both): *voca-  
tion*, AUTH. and the remaining Vv.  
*Were called*] *Are called*, AUTH. and all  
the other Vv.

3. *Giving diligence*] Sim. TYND.,  
CRAN.; *bisie*, WICL.; *beynge carefull*,  
COV. Test.; *careful*, RHEM.; *endea-  
vouring*, AUTH., GEN., BISH. The  
present current use of the verb 'en-  
deavour' seems to fall so short of the  
real meaning of *σπουδᾷ* as to war-  
rant the change in the text, as more  
clearly indicative of the *σπουδή* and  
zeal that was evinced in the matter;  
see Trench on *Auth. Ver.* ch. III. p. 43.

4. *There is, &c.*] It can scarcely be

body, and one Spirit, even as ye were called in one hope  
of your calling; one Lord, one faith, one baptism; one <sup>5</sup>  
God and Father of all, who is over all, and through all, <sup>6</sup>  
and in all.

But to each one of us the grace *which he has* was 7  
given according to the measure of the gift of Christ.  
Wherefore He saith, When He ascended on high, He led 8  
captivity captive, He gave gifts to men. Now that He 9  
ascended, what doth it imply but that He also descended  
into the lower *parts* of the earth? HE THAT DESCENDED, 10  
He it is that ascended above all the heavens, that He  
might fill all things. And Himself gave some *to be* 11  
Apostles; and some, Prophets; and some, Evangelists;  
and some, Pastors and Teachers; with a view to the per- 12  
fecting of the saints, for the work of ministration, for the

doubted that the AUTH. is right in retaining (after GEN.) this assertory form. Some of the older Vv., WICL., COV. (both), BISH., RHEM., supply nothing; others, TYND., CRAN., supply the participle *beynge*; both of which forms fail to convey the force of the original; see notes. *Were called*] *Arc*

*called*, AUTH. and all the other Vv.

6. *Over*] So RHEM.: *above*, AUTH. and all the remaining Vv.

*In all*] *In* \*you all, AUTH.

7. *Each one*] Sim. WICL., *eche*: *every one*, AUTH. and the remaining Vv. This change seems desirable to avoid a confusion with the usual translation of *πᾶσι*. *The grace*

*which, &c.*] *Is given grace*, AUTH. and the other Vv. except WICL., *grace is youun*.

8. *Ascended*] *Ascended up*, AUTH. *He gave*] \**And gave*, AUTH.

9. *What doth it imply*] *What is it?* AUTH., WICL., COV. (both), GEN., BISH., RHEM.; *what meaneth it?* TYND., CRAN. *Descended*] *Descended*

\**first*, AUTH.

10. *He it is*] So WICL.: *is the same*

*also*, AUTH.; *the same is he...also*, COV. Test.; *the same is also he*, RHEM.; *is even the same also*, TYND., CRAN., BISH.; *is even the same*, COV., GEN. *Ascended*] *Ascended up*, AUTH.

*Above*] So COV. (both), CRAN., RHEM.: *far above*, AUTH. *The heavens*]

So COV. Test., RHEM.: *heavens*, AUTH. and the remaining Vv.

11. *And Himself*] *And he*, AUTH., WICL., COV. Test., BISH., RHEM.; *and the very same*, TYND., CRAN.; *and y same*, COV.; *he therefore*, GEN.

*To be Apostles*] So COV., GEN.: *Apostles*, AUTH. and the remaining Vv. The insertion of the words in italics seems necessary to make the sense perfectly clear.

12. *With a view to*] *For*, AUTH., COV. Test., GEN.; *to*, WICL., CRAN., BISH., RHEM. The two remaining Vv., TYND. and COV., here paraphrase.

*Of ministration*] So BISH., and sim. COV. Test., *of the ministration: of the ministry*, AUTH., GEN., RHEM.; *of mynysteri*, WICL.; *and minystracyon*, CRAN. TYND. and COV. paraphrase. *The building up*]

- 13 building up of the body of Christ; till we all arrive at the unity of the faith and of the full knowledge of the Son of God, unto a full-grown man, unto the measure of  
 14 the stature of the fulness of Christ: that we may no longer be children, tossed to and fro and borne about by every wind of doctrine, in the sleight of men, in crafti-  
 15 ness *tending* to the settled system of Error; but holding the truth may in love grow up into Him in all things,  
 16 which is the head, *even* CHRIST: from whom the whole body being fitly framed together and compacted by means

*The edifying*, AUTH. and the other Vv. except WICL., *edificacioun*, and GEN. *the edification*. This translation is perhaps slightly preferable to that of AUTH. and to that adopted in ed. 1 ('edification'), as both verb and substantive are now commonly associated with what is simply *instructive* or *improving*, without necessarily suggesting the wider sense which seems to prevail in the present passage. The article is required by the principles of English idiom, though confessedly thus not in exact harmony with the Greek.

13. *All arrive at*] *All come in*, AUTH.; *ennen alle in to*, WICL.; *all come unto*, COV., (*into*) COV. Test., (*to*) CRAN.; *all mete together in*, GEN., (*into*) BISH.; *meete al into*, RHEM. TYND., inverting the order, *every one (in the unitie...) growe vp unto*, &c.

*The full knowledge*] *The knowledge*, AUTH.: all the other Vv. omit the article.

*Full-grown*] *Perfect*, AUTH. and all the other Vv.

14. *May no longer be*] *Henceforth be no more*, AUTH. *Borne about by*] *Borun aboute with*, WICL.; *carried with*, TYND.; *carried about with*, AUTH. and the remaining Vv. *In...in*] So WICL., COV. Test., BISH., RHEM.: *by...and*, AUTH., TYND.; *thorow...and*, COV.; *by...thorow*, CRAN.

*Craftiness*] So all Vv. except the following: *cunning c.*, AUTH.; *sutil witte*, WICL.; *sutylte*, COV. Test.

*Tending, &c.*] *Whereby they lie in wait to deceive*, AUTH., GEN.; *to the disceyuyng of errour*, WICL.; *wherby they laye a wayte for vs to deceave vs*, TYND., COV., CRAN.; *to the deceatfulness of erreure*, COV. Test.; *to the layeing wayte of deceipt*, BISH.; *to the circumvention of errour*, RHEM. It is by no means easy to devise a literal and at the same time perfectly intelligible translation of the last clause of this verse. The difficulty lies mainly in the brief and almost elliptical form of expression introduced by the prep.: of the translations that have hitherto been proposed, that in the text, or 'furthering, promoting the system, &c.' (but see notes on Phil. iv. 17, *Transl.*), or more simply, 'with a view to the system, &c.' seems the most suitable.

15. *Holding the truth*] *Speaking the truth*, AUTH.; *do we truihe.....and*, WICL.; *let vs folowe the trueth....and*, TYND., COV., CRAN., GEN.; *perfourmyng the truth*, COV. Test.; *folowing trueth*, BISH.; *doing the truth*, RHEM. *May in love*] *In love, may*, AUTH.

16. *Being fitly framed together*] *Fitly joined together*, AUTH. It seems desirable to retain the same translation

of every joint of the *spiritual* supply, according to *active* working in the measure of each single part, promoteth the increase of the body for the building up of itself in love.

This then I say, and testify in the Lord, that ye *must* 17 no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, 18

here and in ch. ii. 21. *Compacted*] So AUTH. The translation of several of the older Vv., *knet togedder* (TYND., COV. Test., CRAN., GEN., BISH.), is not unsatisfactory; 'compacted' however has the advantage of preserving the *ovv* in each verb without repetition, otherwise 'knit together' would perhaps have been a more genuinely English translation. *By means of, &c.*] *By that which every joint supplieth*, AUTH.; *bi eche ioynnture of vndir seruyng*, WICL.; *in every ioint wherwith one ministrereth to another*, TYND., and similarly CRAN. (*thorow out euery, &c.*); *thorow out all y<sup>r</sup> ioynntes*. *Wherby one mynistrereth vnto another*, COV.; *thorowe out euery joynt of subministration*, COV. Test.; *by euerie joynt, for the furniture thereof*, GEN.; *by euery joynt, yeeldyng nourishment*, BISH.; *by al iuncture of subministration*, RHEM. *Active working*] *The effectual working*, AUTH.; *worchyng*, WICL.; *the operation*, TYND., COV. (both), CRAN., RHEM.; *the effectual power*, GEN., BISH. The addition of the epithet 'active' or 'vital,' Alf.,—if in italics (see notes on ch. iii. 7, and on 2 *Thess.* ii. 11), may perhaps here be rightly admitted as serving slightly to clear up the meaning.

*Each single*] Sim. WICL., *eche*: every, AUTH. and all the remaining Vv.; see notes on verse 7.

*Promoteth the increase*] *Maketh increase*, AUTH., COV. Test., BISH.; *makith encreesyng*, WICL.; *receiuethe increase*, GEN.;

*maketh the increase*, RHEM.; TYND., COV., CRAN., slightly paraphrase. The more modern term 'promoteth,' seems admissible as both literal and also tending to clear up the sense.

*For the building up*] *Unto the edifying*, AUTH. It seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 12; the simplest (paraphrastic) translation would be 'so as to build itself up in love.'

17. *This then I say*] *This I say* therefore, AUTH. and the other Vv. except WICL., *therfor I seie*, and RHEM., *this therfore I say*. The presumptive character of the address is appy. here best preserved by the more literal translation of *ovv*; comp. notes on 1 *Tim.* ii. 1.

*Ye must no longer walk*] *Ye henceforth walk not*, AUTH., TYND., CRAN., GEN., BISH.; *ye walke not now*, WICL., COV. Test.; *ye walke nomore*, COV.; *noov you walke not*, RHEM.

*The Gentiles*] So RHEM.: *The \*other Gentiles*, AUTH. *Also walk*] Sim. COV. Test., *also do walke*: *walk*, AUTH. and the other Vv. except RHEM., which inserts *also*, but before the *Gentiles*.

18. *Being darkened in their understanding*] *Having the understanding darkened*, AUTH.; *that han vndirstondyng derkned with derknessis*, WICL.; *blynded in their vnd.*, TYND., COV.; *hawynge an und. blynded through darknesse*, COV. Test.; *whyle they are blynded in their vnd.*, CRAN.; *hawing their cogitation darkened*, GEN.;

alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart: 19 who as men past feeling have given THEMSELVES over unto Wantonness, for the working of all manner of un- 20 cleanness in greediness. But YE did not so learn Christ; 21 if indeed ye heard HIM and were taught in HIM, as is 22 truth in Jesus, that ye *must* put off, as concerns your former conversation, the old man, which waxeth corrupt 23 according to the lusts of Deceit, and *rather* become re-

*darkened in cogitation*, BISH.; *having their vnd. obscured vwith darkenes*, RHEM.

*Alienated*] *Being alienated*, AUTH. On account of the absence of *breves* in the second member, it seems best to omit the part. of the verb substantive. *Because of* (1)] *Through*, AUTH.

*Hardness*] So GEN.: *blindness*, AUTH. and remaining Vv.; see Trench on *Auth. Ver.* ch. VII. p. 117.

19. *Who as men*] *Who being*, AUTH., and sim., as to the translation of *otruves*, all the other Vv.

*Wantonness*] So TYND., COV., CRAN., GEN., BISH.: *lasciviousness*, AUTH.; *unchastite*, WICL.; *uncleanness*, COV. Test.; *impudicitie*, RHEM. The article joined with it tends almost to personify it, hence the capital in the Text. *For the working of*] Sim. WICL., *in to the worchyng of*; *in the workynge of*, COV. Test.; *vnto the operation of*, RHEM.: *to work*, AUTH. and the remaining Vv.

*All manner of*] So TYND., COV., CRAN.: *all*, AUTH. and the remaining Vv.; see notes on ver. 31. *Uncleanness*] So all Vv. except COV. Test., *filthynesse*. *In greediness*] *In couetise*, WICL.; *unto gr.*, COV. Test.; *vnto auarice*, RHEM.; *with greediness*, AUTH., BISH.; *even with gr.*, TYND. and remaining Vv. This translation of *πλεονεξία* may be retained if qualified by the remarks in

*loc.*, and not understood as indicating a mere general *querpla*. The true idea of *πλεονεξία* is 'amor habendi:' the objects to which it is directed will be defined by the context.

20. *Did not so learn*] *Have not so learned*, AUTH. and all the other Vv.

21. *If indeed*] *If so be that*, AUTH., COV., CRAN., BISH.; *if netheles*, WICL.; *if so be*, TYND., GEN.; *yf so be yet that*, COV. Test.; *if yet*, RHEM.

*Heard*] So WICL.: *have heard*, AUTH. and all the remaining Vv.

*Were taught in Him*] *Have been taught by him*, AUTH., GEN.; *ben taugte in hym*, WICL., TYND., COV.; *be instructe in hym*, COV. Test.; *haue bene taught in him*, CRAN. and the remaining Vv. *As is truth*] So WICL.: *even as the tr. is*, TYND., COV.; *as the truth is*, AUTH. and the remaining Vv.

22. *That ye must*] *That ye*, AUTH. *As concerns your*] *Concerning the*, AUTH. *Waxeth corrupt*]

*Is corrupt*, AUTH. and the other Vv. except COV., *marreth himselfe*, and RHEM., *is corrupted*.

*Lusts of Deceit*] *Deceitful lusts*, AUTH.; *desiris of errour*, WICL., RHEM.; *deceivable luster*, TYND., COV., CRAN., GEN.; *luster of erreure*, COV. Test., BISH.

23. *And rather*] *And*, AUTH.

*Become renewed*] *Be renewed*, AUTH. This change is made as an attempt to express the contrast between the *prea*.

newed by the Spirit of your mind, and put on the new 24 man, which after God's *image* hath been created in righteousness and holiness of Truth.

Wherefore, having put away Falsehood, speak truth 25 each man with his neighbour; because we are members one of another, Be angry, and sin not: let not the sun 26 go down upon your angered mood; nor yet give place to 27 the devil. Let the stealer steal no more: but rather let 28 him labour, working with his own hands the thing that

*ἀναγεῖσθαι* and the aor. *ἐνδόξασθαι*.  
By the Spirit] In the spirit, AUTH. and all the other Vv.

24. And put on] So COV. (both), GEN.: and that ye put on, AUTH.

After God's image] Sim. TYND., after the ymage of God: after God, AUTH. and the other Vv. except RHEM., according to God. The order of the Greek τὸν κατὰ Θεὸν κτισθ. is similarly retained by all the Vv. except WICL., COV. (both). It may be observed that the transl. of RHEM., 'according to,' has the advantage of preserving the antithesis κατὰ τὰς ἐνιθ. κ.τ.λ. (ver. 23), and κατὰ Θεόν, but fails in bringing out clearly the great doctrinal truth appy. implied in the latter words.

Hath been created] Is created, AUTH. and (as to the auxiliary) all the other Vv. The transl. 'hath been,' is perhaps here slightly preferable to 'was,' as the latter tends to throw the κτίσις further back than is actually intended; the ref. being to the new κτίσις in Christ.

Holiness of Truth] So WICL., COV. Test., BISH., and sim. RHEM. (the tr.): true holiness, AUTH. and the remaining Vv. except COV., where it is more correctly, true righteousness and holynes.

25. Having put away] Putting away, AUTH.

Falsehood] Lying, AUTH. and the other Vv. (lezyng, WICL.).

Truth each man] So WICL.; the truth every man, COV. Test.; truth every one, RHEM.; every man the truth, COV.; every man truth, AUTH. and the remaining Vv.

Because] So COV. Test., RHEM.; for, AUTH., WICL., GEN.; for as moche as, TYND., COV., CRAN., BISH.

26. Be angry] So TYND., COV., CRAN., GEN., RHEM.; be ye angry, AUTH., COV. Test., BISH.; be ye wrooth, WICL.

Angered mood] Wrath, AUTH. and all the other Vv. except RHEM., anger. The change may perhaps be considered scarcely necessary, as the expression has become so familiar: still *παροργισμός*, 'exacerbatio,' 'exasperation,' cannot strictly be translated 'wrath.'

27. Nor yet] \*Neither, AUTH.: see notes on 1 Thess. ii. 3 (Transl.).

28. The stealer] Him that stole, AUTH., TYND., CRAN., GEN., BISH.; he that stal, WICL., RHEM.; he that hath stollen, COV.; he y' dyd steal, COV. Test. The AUTH. in ver. 29 supplies a precedent for this idiomatic translation of the present part. with the article.

His own] His, AUTH. and all the other Vv.

The thing that is good] The thing which is g., AUTH., CRAN., GEN., BISH.; that that is g., WICL.; some g. thinge, TYND.; some good, COV.; that whych is g., COV. Test., RHEM. The slight change to 'that' is perhaps more cri-



is good, that he may have whereof to give to him that  
 29 needeth. Let no corrupt speech proceed out of your  
 mouth, but whatever is good for edification of the need,  
 30 that it may minister a blessing to the hearers; and grieve  
 not the holy Spirit of God, in whom ye were sealed for  
 31 the day of redemption. Let all bitterness, and wrath,  
 and anger, and clamour, and evil speaking, be put away  
 32 from you, with all malice; but become kind one to an-

tically exact; see Brown, *Gram. of Gramm.* II. 5, p. 293, and notes on ch. i. 23.

*Have whereof to give*] So Cov. Test., and very sim. WICL., *h. wherof he schal geue*, and RHEM., *h. whence to giue: geue*, CRAN., BISH.; *have to give*, AUTH. and remaining Vv. The slight change is made for the sake of preserving the idea of 'sharing' or 'imparting' apparently conveyed by the compound verb.

29. *Speech*] So RHEM.; *word*, WICL.: *communication*, AUTH. and the remaining Vv.

*Whatever is*] *If any is*, WICL.; *yf any be*, Cov. Test.; *if there be any*, RHEM.; *that which is*, AUTH. and the remaining Vv.

*For edification of the need*] *To the use of edifying*, AUTH., GEN.; *to edefye with all, when (as oft as, CRAN.) nede ys*, TYND., Cov., BISH. On the difficulty of properly translating these words, see Trench on *Auth. Ver.* ch. x. p. 178.

*Minister a blessing to*] *Geue grace to*, WICL., Cov. Test., RHEM.; *have favour with*, TYND.; *be gracious to*, Cov.; *minister grace unto*, AUTH. and remaining Vv.

30. *In whom*] Sim. WICL., RHEM., *in whiche: whereby*, AUTH.; *by whome*, TYND., CRAN., GEN., BISH.; *wherewith*, Cov.; *where in*, Cov. Test.

*Were*] *Are*, AUTH. and all the other Vv.

*For the*] *Unto the*, AUTH. and all the other Vv. except WICL., *in the*, and Cov.

Test., *agaynst the*.

31. *All bitterness*] So AUTH. It is not always desirable to preserve the more literal transl. of *πᾶς* ('all manner of'), esp. when it is prefixed to more than one abstract substantive, as it tends to load the sentence without being much more expressive. When the adj. follows, as in ver. 19, the longer translation will often be found more admissible.

*Wrath*] So AUTH., WICL., Cov. Test.: *fearfulness*, TYND., Cov., CRAN., BISH.; *anger*, GEN., RHEM. The translation may be retained, whenever *θυμὸς* and *ὀργή* occur together, as sufficiently exact, provided that by 'wrath' we understand rather the *outbreak* ('*excandescencia*,' Cicero, *Tusc. Disput.* iv. 9), by 'anger' the more settled and abiding habit. It is perhaps doubtful whether 'wrath' does not imply a greater permanence than *θυμὸς*; see Cogan on the *Passions*, I. i. 2. 3, p. 111; still as *θυμὸς* is several times ascribed to God as well as to man, the above seems generally the most proper and satisfactory translation.

*Malice*] So AUTH., WICL., Cov. Test., RHEM.: *naughtiness*, BISH.; *maliciousness*, TYND. and the remaining Vv. As *κακία* points rather to the evil habit of the mind, as distinguished from *πῶρηπλα*, the outcoming of the same (Trench, *Synon.* § 11),—'malice,' which is defined by Crabb (*Synon.* s.v.) as 'the essence of badness lying in the heart,' would appear a

other, tender-hearted, forgiving one another, even as God also in Christ forgave you.

Become then followers of God, as beloved children; V. and walk in love, even as Christ also loved us, and gave 2 Himself for us, an offering and a sacrifice to God, for a savour of sweet smell.

But fornication, and all manner of uncleanness or 3 covetousness, let it not be even named among you, as becometh saints; and no filthiness, and foolish talking or 4 jesting,—things which are unbecoming,—but rather giving

correct translation; see Cogan on the *Passions*, I. 3. 2. 1, p. 159.

32. *But*] So COV. (both): *and*, AUTH., WICL., RHEM.; omitted by TYND., CRAN., GEN., BISH. *Become*] *Be ye*, AUTH. and all the other Vv. (om. *ye*, COV. Test., RHEM.); corresponding to ἀποθῆτω δὲ ὑμῶν, ver. 31. *God also*]

So COV. Test.; also *God*, WICL., RHEM.; *God*, AUTH. and the remaining Vv. *In Christ*]

So WICL., COV. (both), RHEM.; for *Christ's sake*, AUTH. and the remaining Vv. *Forgave*] So

WICL., TYND., GEN.: *hath forgiven*, AUTH. and the remaining Vv. except RHEM., *hath pardoned*. The aorist seems more exact, as pointing to the past act of God's mercy and forgiveness displayed in 'Christ,' i.e. in giving Him to die for the sins of the world.

CHAPTER V. 1. *Become then*] *Be ye therefore*, AUTH. (*be ye...therefore*, COV.) and the other Vv. except WICL., *therefor be ye*. TYND. leaves the *οὕτως* untranslated. The more literal transl. of *γίνεσθε* might perhaps be here dispensed with, as necessarily involved in the action implied in *μμενται*; as however it seems an echo and resumption of the preceding *γίνεσθε* (ch. iv. 32), it will be most exact to retain

this more literal translation.

*Beloved*] *Moost dereworthe*, WICL.; *most deare*, COV. Test., RHEM.; *dear*, AUTH. and the remaining Vv.

2. *Even as Christ also*] *As Chr.* also, AUTH., RHEM.; *as cr.*, WICL.; *lyke as Chr.*, COV. Test.; *even as Ch.*, TYND. and remaining Vv.: see notes on 1 *Thess.* i. 5 (*Transl.*).

*Loved*] So WICL., TYND., COV., CRAN., RHEM.; *hath loved*, AUTH. and the remaining Vv. *Gave*]

So WICL., TYND., COV., CRAN.; *delivered*, RHEM.; *geuen*, COV. Test.; *hath given* AUTH., GEN., BISH.

*A savour of sweet smell*] *A sweet smelling savour*, AUTH., GEN., BISH.; *the odour of swetnesse*, WICL.; *a swete saver*, TYND., COV., CRAN.; *an odoure of swetnesse*, COV. Test., RHEM.

3. *All manner of uncleanness*] *All uncleanness*, AUTH.; see notes on ch. iv. 31 (*Transl.*). *Not be even*]

*Not be once*, AUTH., CRAN., GEN., BISH.; *be not once*, TYND.; *not so much as be*, RHEM. WICL. and COV. (both) leave the *καὶ* untranslated.

4. *And no...and*] *Neither...nor*, AUTH. As several MSS., AD<sup>1</sup>E<sup>1</sup>FG; 4 mss.; Vulg., Clarom., al. (*Lachm.*, *Meyer*, al.), read *ἢ...ἢ*, it seems desirable to mark in the translation the reading adopted.

*Or*] *Nor*, AUTH. *Jesting*] So AUTH. and all the other Vv. ex-

5 of thanks. For this ye know, being aware that no whore-  
 monger, nor unclean person, nor covetous man who is an  
 idolater, hath an inheritance in the kingdom of Christ  
 6 and God. Let no man deceive you with vain words: for  
 because of these *sins* cometh the wrath of God upon the  
 7 sons of disobedience. Do not then become partakers  
 8 with them. For ye WERE once darkness, but now *are ye*  
 9 light in the Lord: walk as children of light,—for the fruit  
 of the light is in all goodness and righteousness and  
 10 truth,—proving what is well-pleasing to the Lord. And  
 11 have no fellowship with the unfruitful works of darkness,  
 12 but rather even reprove *them*. For the things which are  
 done by them in secret it is a shame even to speak of.  
 13 But all *these* things, when they are reprov'd, are made  
 manifest BY THE LIGHT; for every thing that is made

cept WICL., *harlotrie*, and RHEM., *scurrilitie*.

*Things which are undecoming]* Which are not convenient, AUTH.; *that perteyneith not to profyt*, WICL.; *which are not comly*, TYND., COV., CRAN., BISH.; *which thynges pertayne not to the matter*, COV. Test.; *which are things not comelie*, GEN.; *being to no purpose*, RHEM.

5. *Ye know, being aware]* \*Ye know, AUTH.

*An inheritance]* Any inheritance, AUTH. and the other Vv. except WICL., COV. (both), RHEM., which leave the substantive without any prefix.

*Of Christ and God]* Of Christ and of God, AUTH. and all the other Vv.

6. *These sins]* These things, AUTH. Sons] So WICL.: *children*, AUTH. and the remaining Vv.

7. *Do not then become]* Sim. RHEM., *become not therefore: be not ye therefore*, AUTH., COV. (both), CRAN., BISH.; *therfor nyle ye be made*, WICL.; *be not therefore*, TYND., GEN.: the insertion of 'ye' is not in accordance with the original.

8. *Once]* So TYND., GEN.: *some-*

*times*, AUTH., BISH.; *sumtyme*, WICL., COV. (both), CRAN., RHEM.

9. *The light]* The \*Spirit, AUTH.

10. *Well-pleasing]* So WICL., COV. Test., RHEM.: *acceptable*, AUTH., BISH.; *pleasinge*, TYND. and the remaining Vv.

11. *But rather even]* So BISH.; similarly, but rather awkwardly, GEN., *but even...rather: but rather*, AUTH. and remaining Vv. except WICL., *but more*.

12. *For the things, &c.]* So, as to order, WICL., RHEM.: *for it is a shame even to speak of those things which are done of them in secret*, AUTH. and, in similar order, the remaining Vv.

13. *All these]* All, AUTH.

*When they are]* So TYND., COV., CRAN., GEN., BISH.: *that are*, AUTH., WICL., COV. Test., RHEM.

*Everything that is made, &c.] whatsoever doth make manifest, is light*, AUTH.; *al thing that is schewid: is lgt*, WICL.; *whatsoever is manifest, that same is light*, TYND., COV., CRAN.; *every thyng y' is manifest, is lyghte*, COV. Test.;

manifest is light. Wherefore He saith, Up! thou that 14  
 sleepest, and arise from the dead, and Christ shall shine  
 upon thee.

Take heed then how ye walk with strictness, not as 15  
 fools, but as wise, buying up for yourselves the oppor- 16  
 tunity, because the days are evil. For this cause do not be- 17  
 come unwise, but understanding what the will of the Lord  
*is*. And be not made drunk with wine, wherein is disso- 18  
 luteness, but be filled with the Spirit; speaking to one 19  
 another in psalms and hymns and spiritual songs, singing  
 and making melody in your heart to the Lord, giving 20  
 thanks always for all things to God and the Father in the  
 name of our Lord Jesus Christ, submitting yourselves 21  
 one to another in the fear of Christ.

Wives, *submit yourselves* to your own husbands, as 22  
 to the Lord; for a husband is head of his wife, as Christ 23  
 also is head of the church; *He is* the saviour of the

*it is light that maketh all things mani-  
 fest*, GEN.; *al that whiche dooth make  
 manifest, is light*, BISH.; *al that is  
 manifested, is light*, RHEM.

14. *Up!*] So COV. Test.: *rise*,  
 WICL., RHEM.; *awake*, AUTH. and the  
 remaining Vv. *Shine upon thee*]  
*Ligthe thee*, WICL.; *illuminate thee*,  
 RHEM.; *give thee light*, AUTH. and re-  
 maining Vv.

15. *Take heed*] So all the other  
 Vv. except WICL. (*se ye*), RHEM.,  
 AUTH., *see*. *How ye*] So COV.  
 (both), CRAN., RHEM. (*you*), sim.  
 WICL. (*hou warli ye*): *that ye*, AUTH.  
 and the remaining Vv. *With  
 strictness*] *Circumspectly*, AUTH. and  
 the other Vv. except WICL., RHEM.,  
*warli* (*varily*).

16. *Buying up, &c.*] *Agendbynge  
 tyme*, WICL.; *and redeme the tyme*,  
 COV.; *avoydyng occasyon*, CRAN.; *re-  
 deemng the tyme*, AUTH. and remain-  
 ing Vv.

17. *For this cause*] *Wherefore*,  
 AUTH. and all the other Vv. except

WICL., RHEM., *therfor*. *Do  
 not become*] Sim. RHEM., *become not:*  
*be ye not*, AUTH. and the remaining  
 Vv. except WICL., *nyle ye be made*,  
 and COV. (both), *be not ye*.

18. *Be not made drunk*] *Nyle ye  
 be drunken*, WICL.; *be not dronken*,  
 COV.; *be not ye drunken*, COV. Test.;  
*be not drunk*, AUTH. and the remain-  
 ing Vv. *Dissoluteness*] *Leccherie*,  
 WICL.; *voluptuousnesse*, COV. Test.;  
*riotousnes*, RHEM.; *excess*, AUTH. and  
 the remaining Vv.

19. *One another*] *Yourselves*, AUTH.  
 and all the other Vv.

21. *Of Christ*] *Of \*God*, AUTH.

22. *Submit yourselves*] *Italics*; but  
 not so in AUTH. which adopts the in-  
 sertion.

23. *A husband*] *\*The husband*,  
 AUTH. *Head of his*] *The head  
 of the*, AUTH. *As Christ also*]  
*As Chr.*, WICL., COV. Test., RHEM.;  
*even as Chr. also*, COV.; *even as Chr.*,  
 AUTH. and the remaining Vv.  
*He is*] *\*And he is*, AUTH.

24 body. Nevertheless as the church is subject unto Christ, so *let* the wives also *be* to their husbands in every thing.  
 25 Husbands, love your wives, *even* as Christ also, loved the  
 26 church, and gave Himself for it; that He might sanctify it, having cleansed it by the laver of the water in the  
 27 word, that He might Himself present to Himself the church in glorious *beauty*, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless.  
 28 Thus ought husbands to love their own wives as *being* their own bodies. He that loveth his own wife loveth  
 29 himself. For no man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also *doth*  
 30 the church: because we are MEMBERS of His body, of His  
 31 flesh, and of His bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and  
 32 they two shall be one flesh. This mystery is a great one;

24. Nevertheless] Therefore, AUTH. and the other Vv. except WICL., COV. Test., BISH., RHEM., but. Also be] Be, AUTH. Their husbands] Their own husbands, AUTH.

26. That he might sanctify it, having cleansed it] That he might sanctify and cleanse it, AUTH., GEN.; to make it holi, and clensid it, WICL.; to sanctifie it, and clensid it, TYND., COV., CRAN.; to sanctifie it, when he had cleansed [it], BISH.; that he might sanctifie it, cleansing it, COV. Test., RHEM. By the laver of the water in the word] So RHEM. (of water): with the washing of water by the word, AUTH.; with the waischyng of watir in the word of liif, WICL.; in the fountayne of water thorow the worde, TYND., CRAN.; in the f. of w. by the worde, COV.; with the f. of w. in the worde of lyfe, COV. Test.; by the washing of water through y<sup>e</sup> worde, GEN.; in the fountayne of water in the woorde, BISH.

27. That He might Himself, &c.] That he might present \*it to (vnto,

BISH.) himself a glorious Church, AUTH.; to geue the chirche glorious to him silf, WICL.; to make it vnto himselfe, a glorious congregacion, TYND., COV., CRAN., and sim. COV. Test., that he myght make it, &c. Blameless] Without blemish, AUTH.; vndefoulid, WICL., COV. Test.; vnspotted, RHEM.; with out blame, TYND. and the remaining Vv.: see notes on ch. i. 4 (Transl.).

28. Thus ought husbands] So ought men, AUTH. Own wives...wife] AUTH. omits own. As being] Even as, COV.; as AUTH. and all the other Vv.

29. Ever] So WICL., RHEM.: ever yet, AUTH. and the remaining Vv. except COV. Test., at any tyme. Christ also, &c.] \*The Lord the Church, AUTH.

30. Because] So RHEM.: for, AUTH. and the remaining Vv. except WICL., and.

31. Father] \*His father, AUTH.

32. This mystery, &c.] This is a great mystery, AUTH., COV. Test.; this

If however am speaking in reference to Christ and to the church. Nevertheless ye also severally, let each one of 33 you thus love his own wife as himself; and the wife, let her reverence *her* husband.

CHILDREN, obey your parents, in the Lord; for this is VI. right. Honour thy father and thy mother, the which is 2 the first commandment in regard of promise; that it may 3 be well with thee, and *that* thou mayest live long upon the earth. And ye fathers, provoke not your children to 4 wrath; but bring them up in the discipline and admonition of the Lord.

Bond-servants, obey your masters according to the 5 flesh with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers, but 6 as bond-servants of Christ; doing the will of God from

*sacrament is greet*, WICL.; *this is a great secrete*, TYND., COV., CRAN., GEN., BISH.; *this is a great sacr.*, RHEM.

*I however am, &c.] Ye I seie*, WICL.; *but I say*, COV. Test.; *but I speak*, AUTH. and the remaining Vv.

*In reference to] Concerning*, AUTH., GEN.; *in*, WICL., COV. Test., RHEM.; *bitwene*, TYND.; *of*, COV., CRAN., GEN., BISH.

*And to] And*, AUTH., TYND., COV.; *and in*, WICL., COV. Test., RHEM.; *and of*, CRAN., BISH.; *and concerning*, GEN.

33. *Ye also severally, &c.] Let every one of you in particular*, AUTH.; *ye alle, eche man*, WICL.; *do ye so that every one of you*, TYND., COV., CRAN. (om. of you); *you also let euery one*, COV. Test.; *euerie one of you*, do ye so: *let euerie one*, GEN., so BISH., adding of you. The slight asyndeton in the original is perhaps best retained. *Thus love his own wife as] So love his wife even as*, AUTH.

*The wife, let her reverence] The wife, see that she reverence*, AUTH.; *let the wyfe se that she feare*, TYND., GEN.; *let the wyfe feare*, COV. (both), CRAN., RHEM.;

[*let*] *the wyfe reuerence*, BISH.

CHAPTER VI. 2. *Thy mother] So* WICL., COV. (both), RHEM.: *mother*, AUTH. and the remaining Vv.

*The which] Which*, AUTH., COV. Test., GEN., BISH., RHEM.; *that*, WICL., TYND., COV.; *the same*, CRAN.

*In regard of promise] With promise*, AUTH., GEN.; *in biheest*, WICL.; *that hath eny promes*, TYND., COV.; *in the promyse*, COV. Test., CRAN., RHEM.; *in promise*, BISH.

3. *And that thou] And thou*, AUTH. *Upon] On*, AUTH.

4. *Discipline] So* RHEM.; *nurture*, AUTH., TYND., COV. (both), CRAN.; *techyng*, WICL.; *instruction*, GEN., BISH.

5. *Bond-servants] Servants*, AUTH.: change to maintain the opposition in ver. 8. *Obey] So* COV. (both), BISH., and sim. WICL. (*obeische ye to*): *be obedient to* (al. unto), AUTH. and the remaining Vv. *Your] Them that are your*, AUTH.

6. *Bond-servants] The servants*, AUTH. *From the soul] From*

- 7 the soul; with good will doing service, as to the Lord,  
 8 and not to men: seeing ye know that whatsoever good thing each man shall do, THIS shall he receive of the  
 9 Lord, whether *he be* bond or free. And ye masters, do the same things unto them, giving up your threatening; seeing ye know that both their Master and yours is in heaven, and there is no respect of persons with Him.
- 10 Finally, be strengthened in the Lord, and in the power  
 11 of His might. Put on THE WHOLE ARMOUR of God, that ye may be able to stand against the stratagems of the  
 12 devil: because our wrestling is not against flesh and blood, but *it is* against Principalities, against Powers, against the World-Rulers of this darkness, against the spiritual hosts of wickedness in the heavenly regions.

*the mynde*, COV. Test.: *from the heart*, AUTH. and the remaining Vv. except WICL., *bi discrecioun*.

8. *Seeing ye know*] *Knowing*, AUTH., WICL. (*witynge*), COV. Test., BISH., RHEM.; *knowynge this*, CRAN.; and *remember*, TYND.; and *be sure*, COV.; and *know ye*, GEN.

*Each man*] So WICL.: *a man*, COV.; *every man*, COV. Test., *eu. one*, RHEM.; *any man*, AUTH. and the remaining Vv.

*Shall do*] So WICL., RHEM.: *doeth*, AUTH. and the remaining Vv. The more exact 'shall have done' is not sufficiently in accordance with our usual mode of expression to make it desirable in translation, except where it is obviously necessary that the relation of time should be very exactly defined. *This*] So WICL.: *the same*, AUTH., COV. Test., CRAN.; *that*, TYND., BISH.; *it*, COV.; *that same*, GEN.

9. *Giving up your*] *Forbearing*, AUTH.; *forgeuynge*, WICL.; *puttinge awaye*, TYND., COV., CRAN., GEN., BISH.; *remitting*, RHEM. *Seeing ye know*, &c.] *Knowing that* \**your master also is in heaven, neither is there*, AUTH.

10. *Finally*] \**Finally my brethren*, AUTH. *Be strengthened*] So

RHEM.: *be ye stronge*, COV. Test.; *be strong*, AUTH. and the remaining Vv. except WICL., *be ye counfortide*.

11. *Stratagems*] *Wiles*, AUTH.; *aspiyngis*, WICL.; *crafty assautes*, TYND., COV.; *assaultes*, COV. Test., CRAN., GEN., BISH.; *deceites*, RHEM. The translation in the text seems better calculated to convey the idea of a fixed and settled plan: see notes on ch. iv. 14.

12. *Because our wrestling is not*] *For our wrestling is not*, RHEM.; *for we wrestle not*, AUTH. and remaining Vv. except WICL., *for why stryuynge is not to us*.

*But it is*] *But*, AUTH. *The World-Rulers*] *The rulers*, AUTH.; *governouris*, WICL., COV. Test.; *the rulers of the worlde*, COV.; *worldy rulers*, TYND., CRAN.; *the worldlie governours*, GEN., BISH. (omitting *the*); *the rectoris*, RHEM.

*Of this darkness*] \**Of the darkness of this world*, AUTH.

*The spiritual hosts of wickedness*] *Spiritual wickedness*, AUTH., BISH.; *spiritual thingis of wickidnesse*, WICL., COV. Test. (*the sp.*); *spretuall w.*, TYND.; *y' spretes of w.*, COV.; *spretuall craftynes*, CRAN.; *spiritual wickednesses*, GEN.; *the spiri-*

For this cause take up THE WHOLE ARMOUR of God, that 13  
ye may be able to withstand in the evil day, and having  
fully done all, to stand. Stand therefore, having girt your 14  
loins about with truth, and having put on the breast-  
plate of righteousness, and having shod your feet with 15  
the preparedness of the gospel of peace; in addition to 16  
all, having taken up the shield of faith, wherewith ye  
shall be able to quench all the fiery darts of the wicked  
One; and receive the helmet of salvation, and the sword 17  
of the Spirit, which is the word of God; with all prayer 18  
and supplication praying always in the Spirit, and watch-  
ing thereunto, with all perseverance and supplication for  
all the saints, and in particular for me, that utterance 19

*tuals of vv., RHEM. In the hea-  
venly regions] In high places, AUTH.;  
in heuenli thingis, WICL., TYND. (for),  
COV. Test., CRAN.; vnder the heauen,  
COV.; which are in the hie places, GEN.;  
in heauenly [places], BISH.; in the  
celestials, RHEM.*

13. *For this cause] So TYND., COV.,  
GEN.: wherefore, AUTH., COV. Test.,  
CRAN., BISH.; therfor, WICL., RHEM.  
Take up] Take, RHEM.; take ye, WICL.,  
COV. (both); take unto you, AUTH. and  
the remaining Vv. Having  
fully, &c.] Having done all, to stand,  
AUTH.; in alle thingis stonde parfyt,  
WICL.; to (om. to, COV., CRAN.) stonde  
perfect in all thinges, TYND., COV.  
Test.; stand in al things perfect,  
RHEM.; having finished all things,  
stand fast, GEN., BISH. (to st.).*

14. *Having girt, &c.] Having your  
loins girt about, AUTH., BISH.; and be  
ye girde aboute youre leendis, WICL.;  
and youre loynes gyrd aboute, TYND.,  
COV., CRAN. (om. aboute), GEN.; hauing  
your loines girded, RHEM.  
Having put on] Having on, AUTH. and  
all Vv. except WICL., RHEM., clothid  
with.*

15. *Having shod your feet] Your  
feet shod, AUTH., WICL., COV. Test.,*

*GEN., BISH.; shood, TYND.; shod vpon  
yours fete, COV.; hauing shoes on your  
fete, CRAN.; hauing your feete shod,  
RHEM.*

*With the preparedness  
of] With the preparation of, AUTH.,  
GEN.; in the pr. of, BISH.; to the pr.  
of, RHEM.; in makynge redi of, WICL.;  
with showes prepared by, TYND.; into  
the preparynge of, COV. Test.; that ye  
maye be prepared for, CRAN. COV.  
transposes, with the gospell of peace,  
that ye maye be prepared.*

16. *In addition to] Above, AUTH.  
and the other Vv. except WICL., COV.  
Test., RHEM., in.*

*Having taken  
up] Taking, AUTH., COV. Test., BISH.,  
RHEM.; take ye, WICL.; take to you,  
TYND., CRAN.; take holde of, COV.;  
take, GEN.*

*Wicked One] Sim.  
RHEM., most vicked one: worst, WICL.;  
moost wicked, COV. Test.; wicked,  
AUTH. and the remaining Vv. The  
addition in the text seems desirable as  
marking the personality of τοῦ πονη-  
ροῦ.*

17. *Receive] Take, AUTH. and all  
the other Vv.: WICL., COV. Test., add  
ye, and RHEM., vnto you.*

18. *With all prayer, &c.] Praying  
always with all prayer, AUTH.*

*All the Saints] So RHEM.: all Saints,*



may be GIVEN to me in the opening of my mouth, so that with boldness I may make known the mystery of the  
20 gospel, for which I am an ambassador in a chain; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my condition, how I fare, Tychicus, the beloved brother and faithful minister in the  
22 Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our affairs, and *that* he may comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from  
24 God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in incorruption.

AUTH. and the remaining Vv. except WICL., *alle holi men*.

19. *And in particular*] *And*, AUTH.: use of *kai* to add the particular to the general; see Fritz. on *Mark*, p. 11, 713, and comp. notes on *Phil.* iv. 12. *In the opening of my mouth*] So COV. Test., RHEM., and WICL. (omitting *the*): *that I may open my mouth*, AUTH. and the remaining Vv., all of which (so too COV. Test., RHEM.) except GEN., which leaves it open, connect *ἐν ᾧ* *ᾠμῶς* with what precedes; see below. *So that with boldness I may make known*] *Boldly, to make known*, AUTH.; *with trist to make known*, WICL.; *boldly, to utter*, TYND., COV.; *with boldnesse, to declare*, COV. Test.; *frely, to utter*, CRAN., BISH.; *boldely to publish*, GEN.; *with confidence, to make known*, RHEM.

20. *In a chain*] So AUTH. marg., WICL.; *in thys cheyne*, COV. Test., RHEM.; *in bonds*, AUTH. and the remaining Vv.

21. *My condition*] Sim. TYND., CRAN. *what condicion I am in: my affairs*, AUTH., GEN. (mine), BISH.; *what thingis ben about me*, WICL.; *what case I am in*, COV.; *the thynges that*

*are aboute me*, COV. Test., RHEM. (om. *that are*): change merely to avoid the homeoteleuton. *How I fare*] *And how I do*, AUTH.: all the other Vv., and *what I do* (om. *and*, WICL., COV. Test., RHEM.): but as

either of these might be misunderstood and referred to what the Apostle was actually engaged in (see Wolf in *loc.*), it seems best, with Harl., to refer *τὰ κατ' ἐμὲ* to 'meine Lage,' *τὸ πρόσσω* to 'mein Befinden.'

*The beloved*] *A beloved*, AUTH.; *my moost dere*, WICL.; *my deare*, TYND., COV., GEN.; *y<sup>e</sup> moost deare*, COV. Test.; *the deare*, CRAN.; *a deare*, BISH.; *my deerest*, RHEM.: a curious variety of renderings of two simple words.

22. *This very*] *This same*, WICL., RHEM.; *the same*, AUTH. and all the other Vv. *May...may*] *Might...*

*might*, AUTH.: change in accordance with the law of the succession of tenses; see Latham, *Engl. Lang.* §616.

24. *In incorruption*] So WICL., RHEM., and similarly AUTH. marg., *with incorruption: in sincerity*, AUTH., BISH.; *in puernes*, TYND.; *unfaynedly*, COV., CRAN.; *sincerely*, COV. Test.; *to [their] immortalitie*, GEN.

**Cambridge :**

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AT THE UNIVERSITY PRESS.**









